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Whither Progress?

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To study the currents and cross-currents of our day, to fashion out of the restlessness and confusion and disillusionment of contemporary life some unifying principle that will aid in the solution of modern problems, to formulate a working philosophy for a constructive method of attack,—to do one or all of these things presents no little task.

No serious student of the main currents of modern life and thought can fail to take cognizance of the volume and variety of progress in our age. He should, however, take care to define that progress—whether it be material, or cultural, or spiritual—and to estimate its contribution to the higher values of life. There is a sense, paradoxical as it may on the surface appear, in which progress may prove to be deterioration. In our day one's sense of differences must be very keen to distinguish between them, and his standard of judgment minutely discerning to appraise their permanent and positive worth.

Here, as in every thoughtful adventure of mankind, the poet has blazed the trail. As in the development of a great literature poetry invariably precedes prose, so

in the analysis and solution of the perplexities of life the poet often advances far ahead of the practical man of affairs. The ideal goes before the real, the things as they should be advance before the things as they are. While the poet dips into the future—much further than ordinary human eyes can see—the scientist, the reformer, the statesman, is following in his footsteps trying to turn his dream into reality. As an example of that well-known truth, and at the same time an illustration of the subject with which this article is concerned, are some lines of Richard Hovey in his exquisite poem called “Spring,” written in 1896. In those lines the poet caught a vision of an ideal that is yet far from realization, but that eventually will find fruition in the lives as well as in the thoughts of men. The lines are as follows:

And three great spirits with the spirit of man
Go forth to do his bidding. One is free,
And one is shackled, and the third, unbound,
Halts yet a little with a broken chain
Of antique workmanship, not wholly loosed,
That dangles and impedes his forthright way.
Unfettered, swift, hawk-eyed, implacable,
The wonder-worker, Science, with his wand,
Subdues an alien world to man’s desires.
And Art with wide imaginative wings
Stands by, alert for flight, to bear his lord
Into the strange heart of that alien world
Till he shall live in it as in himself
And know its longing as he knows his own.
Behind a little, where the shadows fall,
Lingers Religion with deep-brooding eyes,
Serene, impenetrable, transpicuous
As the all-clear and all-mysterious sky,
Biding her time to fuse into one act
Those other twain, man’s right hand and his left.

The three great spirits of which the poet speaks—Science, Art, Religion—are indeed the servants of man. Through the centuries they have gone forth to do his bidding, and through their labors has come man's material, cultural, and spiritual progress. To mark merely by suggestion the limits of that progress and to estimate its contribution to our civilization is the purpose of this article.

II.

That there is a constant stream of material progress no one will question. The evidences are too numerous and varied for the statement to require defense. The schoolboy has but to recall his few brief years to cite from his own observation transformations in mechanics, in electricity, and in the scientific world in general that startle the most vivid imagination. Before his eyes every day he sees the fantastic speculations of a Jules Verne becoming realities. If this is true of a boy in his teens, how much more true is it of a man who has passed the half-century mark! There is not the slightest evidence of exaggeration in the poet's statement that—

Unfettered, swift, hawk-eyed, implacable,
The wonder-worker, Science, with his wand,
Subdues an alien world to man's desires.

Ours is quite a different world from that in which our grandfathers and great-grandfathers lived. They tilled the virgin soil, penetrated the pathless forests, breathed the unpolluted air of a country not yet exploited by men who would live by bread alone. They had no telephones or telegraph systems; no phonographs or radios; no airplanes or submarines; no X-rays or anesthetics; no moving pictures or "talkies." But they did have a heritage of high ideals that lifted their commonplace surroundings into a realm of the truly sublime. In perils of rivers, in perils of the wilderness, in perils of

wild beasts and savage man, they built their homes, organized their churches, founded their schools. Through hardship and handicap and hazard they lived nobly and well, and wrought out the foundations of a mighty nation that has long since forgot the meaning of its heritage.

Perhaps no single example of our remarkable material progress is more striking than that of a comparison of the transportation facilities of a little more than a hundred years ago with those of to-day. Here is an illuminating study. Before me are two plates, one made from an old etching, the other from a modern photograph. The one is a representation of Fulton's steamboat, *Clermont*, as it appeared in the Hudson River, opposite the Battery, in New York, 1807; the other is a half-tone reproduction of the *Leviathan*, in the same position, 1929. In addition to the stupendous contrast between the two ships is the most interesting contrast between New York's famous skyline then and now, as shown in the two plates. Lower Manhattan in 1807 was occupied almost entirely by residences, the tallest buildings not exceeding more than three or four stories. The total population of the city was perhaps a little more than 50,000. What a different sight one beholds in the second picture! Towering skyscrapers vying with one another for supremacy of height and architectural charm in a city that in 1929 numbered more than 6,000,000 in population!

III.

Our cultural progress has been equally great. The second servant of man, Art, not desiring to be outdone by the first, "with wide imaginative wings"

Stands by, alert for flight, to bear his lord
Into the strange heart of that alien world
Till he shall live in it as in himself
And know its longing as he knows his own.

How true are those words! In every branch of human culture—in literature, in art, in music, in architecture, and in all the rest—we have grown by leaps and bounds. The little red school house and the little white church have been transformed into the university and the cathedral. Public libraries, museums, art galleries, and conservatories of music are now found in almost every city of importance throughout the land. The press, the radio, and the unprecedented means of modern communication have made accessible to every home the rapid progress of world events.

Great changes have taken place in our literature and art since Sidney Smith asked his taunting question: "Who reads an American book, or looks at an American picture, or sees an American play?" He was not the only critic on the other side of the Atlantic who was wondering if any good thing could come out of this American Nazareth. In all fairness (in spite of the resentment one feels over such jibes) the critics were about right! Strictly speaking there were no American books, or pictures, or plays—they were all fashioned on European models. Much might be written in elaboration of that significant fact, but not here. It was many years after Jonathan Edwards and Benjamin Franklin, the first Americans to be recognized abroad, had broken the ice of European conventionality that the way was made clear for the development of a literature and art with a distinctive American flavor. It was with the works of Irving, Bryant, and Cooper that our national literature began. Since then a marked divergence from the European types has appeared, especially in the writings of Jefferson, Jackson, Lincoln, Emerson, and Whitman.

I have purposely emphasized the literary side of our cultural progress for two reasons. In the first place, I am better acquainted with it than I am with painting, music, or the other fine arts. In the second place, it is

my conviction that the best insight into the life of any people at any given time is a study of their literature. Literature is a study of life—its longings and desires, its hopes and aspirations, its failures and defeats, its triumphs and victories. Sincere men—men who feel deeply and see far—write what they feel and see. What they say, therefore, is the best source for a study of the time in which they lived.

IV.

Behind a little, where the shadows fall,
Lingers Religion with deep-brooding eyes,
Serene, impenetrable, transpicuous
As the all-clear and all-mysterious sky,
Biding her time to fuse into one act
Those other twain, man's right hand and his left.

That is the poet's picture of the third servant of mankind—Religion. Some pertinent questions face us as we consider the progress, moral and spiritual, that the servant has made through the years. Have we a stronger faith, a wider hope, a deeper sympathy, a broader outlook than our fathers and grandfathers had? Do we have a firmer hold on God and a deeper insight into the best and the highest things of life? In a word, has our moral and spiritual progress kept pace with our material and cultural advancement?

Many thoughtful people would without hesitation give a hearty affirmative in answer to the foregoing questions. And, on the surface at least, it so appears to all of us. We have larger and more beautiful churches and more of them than our fathers ever conceived. The one-room frame building has succumbed to stately and impressive structures of brick and stone, so constructed as to join the highest efficiency with the rarest architectural fascination. Capacious rooms, elaborately furnished and

decorated, provide ample space for the educational and the social activities of the church, both of which are of increasing importance in modern times. The numerical and financial growth of our churches likewise has been remarkable. In many sections of our country it is easy to find more members in one church than formerly could be found in an entire state. Our churches have more missionaries on foreign fields, and in a single month raise for the work at home and abroad more money than our fathers raised in many years. We have more hospitals, more orphanages, more centers of refuge, more welfare and benevolent enterprises than ever before. In short, viewed externally our moral and spiritual progress appears colossal.

But there is something far more important than our outer and external growth. It is our inner expansion. Is Christianity more real and more vital and more life-giving in our day than it was fifty or a hundred years ago? Does it meet our individual, social, and economic needs any better now than then? Are our homes more thoroughly Christian? Do older people inspire youth to higher ideals and nobler aspirations? In a word, are we better men and better women than our fathers and mothers—are we as good?

At the risk of being tagged pessimistic, my own answer is a decided negative. And I find that many others—men and women of distinction and occupying positions of influence in education and religion—are of the same conviction. A professor of the philosophy of religion and Christian ethics in the graduate school of theology in one of our colleges says in a recent book: "When we arraign our unheroic civilization to-day it is evident that much modern life is dominated by pagan ideals baptized under Christian names. Heroic moral idealism is clearly not the keynote of our civilization. We are obsessed by the practical and the successful. Ef-

ficiency and speed are our tests of workmanship, not quality and intrinsic worth." The Head Master of one of the most important preparatory schools in the North, a man of more than thirty-five years' experience in dealing with boys, also says in a recent book: "A little science, a great materially successful nation, tremendous material power have driven you and me and others to mental indigestion. We have so magnified the flesh and blood side of us, the sensual enjoyment side of us, that we have trodden down under foot and tried to forget the mystical, spiritual side of us." Statements like the above have weight and therefore cannot go by unobserved.

"But," says the objector, "these statements are generalities. Give me something more concrete." It is not hard to find. Perhaps the most perplexing social problem of our day is the problem of marriage, divorce, and re-marriage. A study of that problem has been made recently by a special commission of the Presbyterian Church in the United States. As an outgrowth of their work Dr. Clarence A. Spalding, a member of the commission, has edited a book entitled *Twenty-four Views of Marriage*. No claims are made for a logical or complete treatise of the subject; the book is, rather, a symposium in which twenty-four leading religious, moral, social, psychological, biological, and judicial students, representing as many points of view and revealing therefore a wide divergence of opinion, have contributed their best thought. Among the contributors are Bertrand Russell, Toyohiko Kagawa, Joseph Fort Newton, George Sherwood Eddy, Benjamin B. Lindsey, Walter Lippmann, Gilbert Murray, and Joseph Collins. In the face of the views—conservative, liberal, and radical—expressed by these and the other contributors, Dr. Spalding makes a statement to the effect that both inside and outside the church there is a unanimous agreement on one point, namely, that Christianity has failed to reproduce in the present

generation the Christian ideal of marriage. Dr. Spalding is entirely right, and the disintegration of the home in modern times is the best argument for the truth of his statement.

V.

It does not take a prophet or the son of a prophet to point out the distinct losses that the considerations thus far in this article have implied. These losses, obvious and ominous, are twofold: the simplicities and the sublimities of life.

The simplicities of life are its essentials. They are few. What are they but wholesome food, sufficient shelter, recreation, and a realm of spiritual values in which to live and grow? Each of these has been exploited as our civilization has become more complex. Highly refined and concentrated foods, canned and made ready for instant use, have impaired our appetites as well as our digestion. Spacious dwellings and gigantic skyscrapers have shut us in until our bodies have become frail for lack of fresh air and radiant sunshine. Recreation has become commercialized until only a few in our large cities can afford it; others are so hard pressed by hours of toil that they have no time for it. The spiritual forces have become so institutionalized that they make little or no appeal to the larger part of our population.

We have lost also our sense of the sublimities of life. One is the awareness of God and the supernatural. How unmistakable were the convictions of our fathers about them! The vision of God above and beyond man that upheld Jonathan Edwards, and the evidence of God within man that sustained Emerson and the Transcendentalists are rare findings in modern thought. Through our materialistic, deterministic world-view we have reduced God to "a spirit in difficulty," and have ceased to take seriously anything designated as supernatural. Im-

manuel Kant said there were two things in the universe that gave him awe: one was the starry heavens above, and the other was the moral law within. To-day men stand in awe before neither. In fact, the sense of awe has well nigh become extinct in our modern world. What is left to give us awe, even in the starry heavens above, when nature yields so readily to our research and investigation? What is left of the moral law within for men who think in terms of behaviorism and determinism?

To our fathers, as to the great German philosopher, that which was beyond them and that which was within their souls—both spoke of God. Like Wordsworth they too felt a presence that disturbed them—

. a sense sublime
Of something far more deeply interfused,
Whose dwelling is the light of setting suns,
And the round ocean and the living air,
And the blue sky, and in the mind of man;
A motion and a spirit, that impels
All thinking things, all objects of all thought,
And rolls through all things

Another sublimity that we have lost from our thinking is our sense of mysterious. Men to-day are unwilling to accept what they cannot measure in a test tube or reduce to a mathematical equation. Since prayer and faith and hope and love—the basic elements of religion—cannot be expressed in terms of mathematics, they are rejected as non-rational and therefore untenable. Such objections are mere abstractions, and those who hold to them fail to grasp the significance of both science and religion. They do not see that the two are in entirely different realms, though in no sense conflicting. Science deals with natural and physical laws and expresses its discoveries in natural and physical terms, while religion deals with moral and spiritual laws and expresses its discoveries

in moral and spiritual terms. Both science and religion have the element of the mysterious. It would therefore be fatal to progress in both if men were to abandon them because of their mysteries.

Still another sublimity that we have lost is our belief that the supreme value in the universe is personality—a world-view that implies purpose in the universe, and gives to individual man the assurance of a personal immortality. Such a philosophy is clearly incompatible with the mechanistic conceptions at the heart of most modern thought. There can be no purpose in a universe in which the creative energy is blind force and in which the crown of that creation is nothing more than “a biological accident in a purposeless universe.” In such a universe personality is a negligible quantity. The race is everything, the individual nothing. The only values of importance are material. The desire for personal immortality, therefore, becomes a matter of little or no concern. That is why men to-day are questioning the possibility of a future life, if they take the trouble to give the subject a thought. Those who have not yet abandoned the hope have modified their views until to them immortality means simply the survival of personal influence after death. Others have given up the idea entirely and have relegated it to the realm of myth and fancy. They have no interest in what is beyond. They are concerned only with the here and the now. Through culture and self-help they propose to live without a God or without a hope for the future.

VI.

That the losses discussed above have a marked effect on contemporary life is obvious. The problems involved in them are not essentially academic; they are intensely practical. They touch life at its core and affect its every branch.

Our age is disillusioned. Our material growth and prosperity has nearly run us mad. The younger generation stands philosophically and religiously bankrupt. The greed and hatred that engendered and invigorated the World War have upset our system of values. In that terrible holocaust and the disappointing years that followed, labels were knocked off things, and so far we have been unable to replace them. We are unable to distinguish the things that differ. Our sense of ethical and spiritual discernment has become dull and inactive. The world totters and sways beneath our feet. There is no sustaining faith. The vision of eternal truth and of personal righteousness that sustained our fathers has been dissipated, if not negated, under the impact of the new science and the new psychology. So much has been denied and so little affirmed that we find ourselves submerged in a sea of misgivings and uncertainties.

It is not at all surprising, therefore, to find everywhere manifest what has been aptly designated a "secular way of life." That idea occupied a considerable amount of time in the discussions of the International Missionary Council at its meeting in Jerusalem a little more than two years ago. A preliminary paper, entitled "A Secular Civilization and the Christian Task," was prepared by Dr. Rufus M. Jones, professor of philosophy in Haverford College. The paper opened with the following significant statement: "No student of the deeper problems of life can very well fail to see that the greatest rival of Christianity in the world to-day is not Mohammedanism, or Buddhism, or Hinduism, or Confucianism, but a world-wide secular way of life and interpretation of the nature of things." In a footnote Dr. Jones explains: "I am using 'secular' here to mean a way of life and an interpretation of life that include only the natural order of things and that do not find God, or a realm of spiritual reality, essential for life or thought."

Things—material things—have so consumed us that beyond them there are no vital realities, no values that are unseen and eternal. Our thinking is befogged with machinery, the latest quotations at the stock market, the newest fad, and what will come next in motor transportation. Our age lives by what it can see and weigh and measure; by what it can eat and drink and wear; by what it can store in vaults or gather into barns. We have made secondary, material interests our chief concern, and in so doing we have made primary interests an afterthought.

The inevitable result of such a tendency is not difficult to predict. We are fast becoming a nation of spiritual degenerates. Our views of the eternal values have become so distorted that one may almost say we have no values at all. The ideals on which our republic was founded are being destroyed, one by one. Without them our nation cannot long endure. Some form of anarchy is sure to follow that shall wrest from our native hills the last vestige of those principles of personal and of civic righteousness for which our fathers bled and died.

Progress or deterioration—which?

VII.

Only one other consideration remains, namely, What are we going to do about it? To put the question more definitely, What is religion going to do to save this bewildered and disillusioned generation?

Religion, as we have already noted in Hovey's lines, is

Biding her time to fuse into one act

Those other twain, man's right hand and his left.

It is easy and quite natural for man to grow impatient
as she

Halts yet a little with a broken chain

Of antique workmanship, not wholly loosed,

That dangles and impedes his forthright way.

Yet she bides her time. Who knows but that there is a larger and far more comprehensive plan than man in his impatience and short-sightedness can ascertain? The mighty movements of history, like the evolving creations of nature, have not happened in a day, or a decade, or a century. Forces and causes of longer duration were at work that man could not discern until after the passing of centuries. Only as at a distance one gets the proper perspective of a great building or a masterpiece of art, so if he would get the proper perspective of the movements of men and nations he must see them through the light of intervening years. What appears, therefore, to be progress may in reality be deterioration, which in turn may be the incentive for a far greater progress than man in his haste can conceive. The glare of the midday blinds our eyes; the things always appear different when revealed in the light and shadows of the setting sun.

Religion bides her time—"with a broken chain of antique workmanship, not wholly loosed"—waiting "to fuse into one act" the accomplishments of Science and Art, "man's right hand and his left." Then life will regain its original unity. Science, Art, and Religion, fused into one act, will no longer be interpreted as diversive and conflicting but as directive and unifying forces in the great drama of life.

Religion bides her time. The fusion may not be in this generation, or the next, or the next. As yet it is little more than an ideal. Antique workmanship has made that ideal unattainable and will keep it so. Christianity essentially is a timeless religion—it is forever facing the living now. After nineteen hundred years of Christian history, however, we have not yet learned that in religion, if anywhere, "new occasions teach new duties." While at heart Christianity must remain forever the same, nevertheless it is true that it must be interpreted afresh for every generation. Just as styles of men's

and women's clothing undergo marked alterations from one generation to the next, so do ideas and systems of thought. In the accumulated thought of the race, as in its wardrobe, there are things both new and old. Both the old and the new served the same purpose—but at different times. Clothes were clothes in Queen Anne's time just as they are to-day, but well dressed people of the twentieth century do not wear eighteenth century models!

Now I do not mean that the test of Christianity is its conformity to the fashion of the thought of the day. Far from it. What I mean is that Christianity always confronts the present, and that its real problems are contemporary problems. And what an array of problems this age has to solve! Economic depression, social inequalities, moral delinquencies; selfishness, dishonesty, corruption in places high and low; racial hatreds and international strife! Add to these a problem greater than them all—the disintegration of the home—and you have a rough survey of what Christianity has to face in this generation. Our real problems, therefore, are not those that through the centuries have necessitated the convocation of church councils and that have given occasion for the formulation of creeds or confessions of faith; nor are they in connection with some apocalyptic utterance about a shimmering, half-imagined, half-dreamed future. The problems of vital importance to us are those of the living present. Not what happened yesterday or what will happen to-morrow, but what Christianity can do to-day to save this “crooked and perverse generation”—that is our chief concern.

The church has never had a more challenging world than ours. This is no time for wasted efforts. For the church to consume its time and energy in debating the problems of medieval ecclesiasticism, in parading the bigotry of narrow sectarianism, and in fanning the fire

of endless controversy, is not only futile but positively foolish. Such a policy accomplishes no permanent good. It only increases the antagonism of the participants and alienates further people who make no profession of religion. Nothing will advance the Christian religion like a positive, constructive, Christian message and attitude.

A cloud about the size of a man's hand has arisen on the horizon of our age. The philosophy of mechanism that has dominated thought for almost a century is now being assailed by men of recognized standing in the scientific world, men like Sir Arthur Eddington and Sir James Jeans. In one of the Jeans' recent books there is an allusion to a parable from Plato's *Republic*, in which men are pictured sitting in a cave with an opening toward the light, though they can see only the shadows on the wall. It is a portrait of modern life. We are sitting in a world of shadows, but our faces are turned toward the light. Out there is a new and radiant world with new freedom and fresh opportunities for progress.

Baptists in Modern China.

Commencement Missionary Address, Southern Baptist Theological Seminary, R. E. Chambers, D.D., Secretary China Baptist Publication Society.

The founders of this Seminary believed in Foreign Missions. The present faculty believes in Foreign Missions. Here is one of the mightiest forces in all this world for carrying out the program of our Lord. Any student here who fails to get a vision of world conquest for Christ fails to sense that which more than any other one thing shapes the teaching in this Seminary and is of the very essence of the Book of books. Here is the throbbing heart of Southern Baptists. Weakness, irritation, any disease, here, means weakness throughout the body. Vigor here, perfect union with Christ, the Head, means life, power, everywhere. The invitation to me to speak here is evidence that you are interested in China and that you wish to hear something about how the battle goes there. Your attitude of mind and heart makes it easy for me to talk.

Let us glance first at the geography of China. I quote from an article in THE ANNALS of the American Academy of Political and Social Science, November 1930, "The Geographic Regions of China," by George B. Cressey, Ph.D., formerly of Shanghai College, now head of The School of Geography, Clark University: "The major division of China is in two regions, the North and the South. . . South China is a land of abundant rainfall, of canals and paddy fields, of rice and bamboo, of teeming populations, crowded into cities with narrow streets. There are many hills, but every bit of level land is intensively cultivated. North China is a land of limited and uncertain rainfall, with large areas of level land, but with precarious agriculture and frequent famines. These

differences are so distinct that they divide China into two great geographic areas, as distinct as many countries. Out of these contrasts have developed social, economic, political, and even racial contrasts. The boundary between these two Chinas lies midway between the Yangtse Kiang and the Hwang Ho. The South tends to be radical and revolutionary, while the North is stolid and conservative."

The struggle between the South and the North is age long. The Tai Ping rebellion started in the South. It penetrated the North only slightly and crashed in the YangTsze valley. The present revolution is no exception. The driving power and the controlling forces and personalities are chiefly Southern. Opposition is mainly from the conservative North.

It is not surprising that China is now in great confusion. The strange thing is that so much of life there moves on as usual. Disturbing forces are legion. Until the China-Japan War, 1894-95, China's exclusion wall had only been pierced at a few places. Great China's defeat by little Japan shook the wall itself. The failure of the Boxer Movement brought its fall nearer. The complete overthrow of the Manchu Dynasty in 1912 marked the real beginning of the wholesale westernization of China.

At present there are three three-cornered wars being waged in China, all involving all the country. Young China, strongest in South China, inexperienced but with a vision, is championing democracy, as set forth in "The Three People's Principles" by Dr. Sun Yat Sen. Edward Bing-Shuey Lee, Secretary, International Section of the Publicity Department of the Kuomintang, Nanking, in an article in the November 1930 issue of ANNALS, says: "The secret of the Kuomintang lies in the three principles and it is due to their force of appeal that the Kuomintang owes its dominant position in China to-day.

The three principles of Nationalism, Democracy, and Livelihood, were enumerated by the late Dr. Sun Yat Sen, who declared that they coincide with the principles of Abraham Lincoln of 'a government of the people, by the people and for the people'; or in a nutshell, the San Min Chu I stands for racial democracy, political democracy, and economic democracy." Directly opposed to Young China is Old China, entrenched and reactionary, strongest in the North but with remnants of the old system close to every Yamen in every district of every province. When Great Britain and the United States turned deaf ears to Dr. Sun's repeated appeals, Soviet Russia saw its opportunity and proffered help. His acceptance opened wide the doors and all China was flooded with communistic doctrines. Dr. Sun believed that the Russians could render a real service to his party. General Chang was right in the opinion that they could assist him to overthrow the Peking Government. But he was wrong in thinking that he could, whenever he chose, rid China of the Red Russians and their doctrines. A harvest of terror and death has been reaped already and the end is not yet. The three-cornered war goes on, Democracy against Paternalism, and Communism, feeding upon the disorders of civil strife and widespread poverty and dissatisfaction, arrayed against both. The Nationalists, Young China, afford more hope for the future than any other group, but it is too much to hope for the speedy unification of the country. In the numbers involved and the multiplicity of conflicting interests and theories history does not afford a parallel. Mr. C. R. Crane, one time American Minister to China, after three months recently spent in Japan, Korea and China, is quoted in the North China Herald of January 20, 1931, as saying: "Young China is seriously facing its own problems, not only in the professions and in political life, but in business and finance. The new government at Nanking is an exceed-

ingly able one, composed largely of as competent a group of young leaders as any similar body in the world. These young men conscious of their responsibilities, aware of the immensity of the task that confronts them. . . I like to see that they have definitely committed themselves to building on the ancient foundation of Chinese culture and civilization. A country cannot build on anything better than the best of its past, when that past has been great according to all sound standards of judgment. . . . The fact that religious ceremonies accompany governmental functions at Nanking signifies that China has no wish to entirely cast off the marks of its past. . . . Christianity is assuming an immense importance in China and Japan both. Both the Japanese and Chinese are working over their old religious beliefs, seeking earnestly to remove encrustations of dogma and ritual, accumulated through the centuries and of little practical use now, and to restore a working religion which has a practical use in times of modern living."

The second three-cornered war is economic. In the old order manufacture was almost exclusively by family groups. There was no mass production, no masters of industry, no capitalistic class. The machine age has come suddenly into China. The reeling of silk is done in great filatures instead of in thousands of homes. So of cotton spinning and weaving. Transportation facilities are steadily replacing human burden bearers. Communism is arrayed against private ownership of industrial plants. The laborers are being exploited by professional agitators. The entire economic structure is being shaken alarmingly. I quote again from *THE ANNALS*. In an article entitled "Certain Vital Problems in China's Industry, by O. S. Ljen, Ph.D., Managing Director of the Shanghai Cement Company, he says, "With the spread of Bolshevik propaganda during the past few years, labor has become unruly and constitutes a most serious menace

to the future of China's industries. . . . Misled by half truths and conscious of the power of organized strikes, a tyranny of numbers reigns in the plants, and industries are at the mercy of a few professional agitators. . . . How to bring order out of industrial chaos, to put the labor leaders in their proper places, and to turn labor's thoughts from destructive obstruction to constructive co-operation with the employer, are the problems that challenge all who have China's industrial future at heart. . . . In spite of all these impediments, however, China is making progress . . . with vast natural resources and man power, China will ultimately find her proper place in the industrial world."

Our supreme interest centers in the war being waged by the Christian forces. In their opposition to agnostic Confucianism and atheistic Communism there is an unacknowledged alliance with Buddhism and Mohammedanism, while in opposing these last two there is a second triangular religious conflict.

This hurried sketch gives something of the background of the work that Baptists are doing in the Middle Republic. It would scarcely be possible to exaggerate the confusion that exists in China to-day or to imagine a situation more complex and more difficult of accurate analysis. No one knows all the facts. One dares not generalize. One encouraging aspect emerges. The old lethargy has yielded to a spirit of inquiry. Never before have so many millions of Chinese been so eager for new ideas. What will be the result? One dares to indicate only some possibilities which are more of the nature of wishes than prophecies. Not all the old will be given up. Much in China's past which has contributed to her stability should and will be preserved. Democracy is of the very essence of human nature. In its universal qualities it will persist in China. A process of synthesis, of selection, will go on in matters political, economic, and religious, and

with our Christian optimism we are of the opinion that the entire life of the country is moving towards an era of greater apprehension of the truth. How much of Christianity will be included in the new scheme of things? That will depend in no small measure upon the response that the Christians of America make to China's need and to Christ's command, and the promptness with which they act.

Baptists are an honored and an honorable part of the Christians of China. They have not sought notoriety and their methods have not made them notorious. They have not given much advice to other denominations, and they, especially Southern Baptists, have sought and accepted rather less.

Very properly our work has been, and is being, conducted independently. But it is fitting for all missionary societies and missionary workers to recognize their mutual interdependence. In spite of divergence in method and principles, all have one supreme aim. We are serving one Lord. Each profits from the labors of all true disciples of Christ. Feeble indeed would be the impact of any one group, if the others were not at work in China. It behooves us to rejoice in and with others as we and they work to spread the saving Gospel among China's millions.

Missions in China in fixing their locations seem for the most part to have followed the lines of least resistance: "providential leadings", some would explain; "The most promising openings", others would say; "Requests from isolated groups" sometimes would be the reason, and so main stations, with a resident foreign missionary, or missionaries, and outstations, manned by Chinese workers, have been opened, and the country has been occupied, by the different denominations, with a larger number of workers and major institutions at the commercial centers and with a thin and irregular net

work of stations, scattered over the interior. As I have travelled over China and have found two or three families, or one family, and not infrequently a lone missionary in a Chinese city, the feeling has come over me again and again, "The Lord of the harvest has His own way of locating His workers."

Baptists in China have had little or no general plan or policy, but from a study of their distribution it appears that they are well placed to make an effective contribution to the spread of the Gospel in China. Adhering to the division as made by Dr. Cressey, we find that both American Baptist Mission organizations have their strongest work in the well watered, progressive, tumultuous South China Division. Northern Baptists have work in Kwangtung Province, with their center at Swatow, and in Chekiang Province with their main work at Ningpo. Their only other Mission is in the isolated but important province of Szechuen. Two out of the four Southern Baptist Missions are in what we are calling South China, one with stations in Kwangtung and Kwangsi. The second in Kiangsu Province. The third is in Honan, and a fourth is in Shantung and Manchuria. Swedish Baptists have work in Shantung. English Baptist Missions are located in Shantung, Shansi and Shensi. Only at Shanghai do we find both Northern and Southern Baptists. There, besides the work which each conducts separately, they co-operate in two institutions which aim to render a China-wide service, namely the China Baptist Publication Society and Shanghai College.

Canton is the key city of Ling Nan (Range-South), a name which the Chinese apply to all that region south of the mountains, running east and west, which divide it from the Yangtse valley. Its location on the great delta formed by the union of the West, North and East Rivers, and their numerous tributaries, explains its growth and makes permanent its commanding influence. As Canton goes so goes South of the Range.

Shanghai, with its population of approximately three million, is a great mission field in itself. One-third of the population is included in the two foreign concessions, one controlled by the French and the other by an International Council, predominantly British. Shanghai's hinterland is the Yangtse valley with a population, the most dense in China, of nearly 200 million. Into Shanghai have come representatives of every province and from all sections of Greater China. More than 300,000 Cantonese are found there and they form one of the most influential sections of the business community. The homing tendencies of the Chinese makes Shanghai's transforming influence all the more effective to the extreme limits of the country. The growth of Shanghai during the last decade has been phenomenal. When the unification of the country and the restoration of order under a strong central government is attained Shanghai will become one of the greatest centers of population in the world.

Our Southern Baptist work in China has been and still is being carried on by a continuous campaign of evangelism, by missionaries, by Chinese workers, by oral proclamation, in church buildings, in extemporized street preaching halls, in tents, in idol temples, in the market places, and from decks of house boats, to audiences of tens, of hundreds, sometimes a thousand or more, to individuals, in tea houses, in homes, in trains, in passage boats, to priests, to merchants, to teachers, to gentry, to coolies, in prisons, in hospitals, to soldiers, to children, to women; by long itinerating through wide extending plains, over mountains; by use of the printed page, by song and story, during famine, and plague, flood and drouth, sowing broadcast the seed by all waters, confident that God will not let His word return unto Him void.

The general effect of millions of sermons by Baptists and other missionaries and Chinese workers has been

far-reaching. The language has been enriched and in many respects transformed. Ever-widening and multiplying circles of Chinese have learned something of the Gospel until millions have a new attitude towards Jesus and His teachings.

All evangelization, worthy of the name is at the same time education. Not all education is evangelization. I know no Southern Baptist missionary, engaged in educational work, who would not claim to be doing evangelistic work, and I am ready to grant the claim. Every true missionary is concerned primarily with bringing human beings into vital relationship with Jesus Christ. I am aware that education can be so defined as to be in large degree equivalent to evangelization. Mission schools may be roughly divided into two groups, those that make their chief aim the education of Christians and the children of Christians and adherents, and those that aim especially to reach and influence non-Christians. The two aims are not always clearly defined. I am not unmindful of the excellent fruit of many schools of the second kind. But it is obvious that evangelization directly by means of schools requires more workers and more money than can ever be supplied to meet the situation in China. Our recent difficulties in the administration of our schools, especially the irritation over *registration*, have come mainly from students who have no sympathy with Christianity. The personnel of the student body is an important factor in making the school atmosphere. It would appear that our most promising group are children of Christians and our first obligation is to them.

Registration is a difficult question. Missionaries in China do not see alike about it. It is best left to Chinese Christians to settle. It is highly important for missionaries to maintain sympathetic relations with Chinese Christian leaders. They will be, and should be, loyal to their own government. Mistakes made by us will be hurt-

ful. They will profit more from their own mistakes than from enforced following of missionary leadership, which may, or may not, be wise and right.

Southern Baptist missionaries seem to have neglected education too long, but, particularly during the last generation, a worthy and effective work has been done. Primary schools, closely related to churches, have been promoted in all our fields. The difficulties have been manifold, lack of properly qualified teachers, poverty of the Christians, lack of knowledge and sympathy with such work, being the most serious. Some twenty-five years ago the South China Mission of our Board voted to appropriate to the Chinese Education Board one dollar for each dollar contributed by Chinese Baptists. In two or three years the Chinese were giving more than all the school fund controlled by the Mission, and so all primary schools passed under the management of the Chinese education board.

Each of our Southern Baptist Missions has organized one or more boarding schools for both boys and girls. Nearly all of them have been under the control of the Missions. Work of great value has been done. The establishment of the Republic in 1912 gave impetus to all native enterprises, especially educational institutions. This has made no great difficulty for Baptists. The aim in all our work has been to raise up Chinese controlled churches and institutions. One by one our schools have passed under the control of Chinese Boards of trustees, or joint boards of Chinese and missionaries. The results in general have been encouraging. We magnify our message by the principle "We decrease—they increase."

One of the most outstanding and most influential Chinese owned and controlled schools in China is the Pooi Ching Academy in Canton. It was organized by Chinese in 1890. It is a demonstration of what can be done under adverse conditions by devoted and determined people.

Once in a most serious crisis when the Board of Trustees met, the opinion seemed to be all but unanimous that there was nothing to do but to let the school die. One of the trustees, father of A Fong Yeung, known to some present here to-day, who had heard of a similar crisis in the history of this Seminary, rose and said, "Yes, it seems our school must die, but suppose we resolve to die first." That statement marked the turning point in the life of the school. Pledges were made that night, that were heroically redeemed. I was profoundly moved as I heard about the meeting the next morning. Word went out to the Chinese Baptists that thrilled them. They rallied to the school. The school has grown in a phenomenal manner. Large individual gifts have been made, and small contributions have multiplied. There have been periods of depression and difficulties have been many. But always there has been the purpose to get ahead and the willingness to work and suffer. Property worth approximately a half million dollars has been built up and the student body now numbers 2,000. The aim to serve the churches in educating boys from Christian homes and from homes favorable to Christianity has always been kept in the forefront.

The most important Baptist School in China, generally recognized as one of the best in all China, is Shanghai College. Northern and Southern Baptists united in founding it. No better choice of location could have been made. Shanghai is the gateway to China. Shanghai College stands at the entrance to Shanghai, where fleets of ocean, coastwise and river steamers come and go daily. One remembers a trip to the proposed site when it was a mosquito infected swamp, at the inside of the curve of the Whangpoo River, where it makes almost a right-angled turn on its way to join the great Yangtse, about twelve miles to the north. Then only a fraction of the land under consideration was in condition for occupation. Now

the extensive and beautiful campus, the well designed, well constructed buildings, roads, gardens, and the beautiful trees, all together compare favorably with many of our American Colleges. The faculty of Shanghai College is one of the most loyal and most able to be found in China. With new students applying much beyond capacity, only the best have been selected and accepted. Many institutions in China founded by foreigners have at most only a very small Chinese constituency. Shanghai College is an exception. Dr. Herman C. E. Liu, recently elected president, has wisely set about the task of increasing the Chinese constituency, and especially aiming to link the churches closely to the College. Tuition fees have necessarily been increased. Dr. Liu emphasises the necessity of securing the attendance of every worthy Baptist boy and girl, and he is carrying on a continuous campaign to secure scholarships. I have watched Shanghai College with the keenest interest from the very day of its beginning to the present, and for the last four years, as a member of its governing Board and the Executive Committee of the Board, I have become acquainted with the spirit and aims of those who are shaping its development. Southern Baptists, through Shanghai College, have an opportunity second to none for influencing the future of Christianity in China.

It would be difficult to overstate the immensity of the task of Christian education in China. Heredity and environment, operating through milleniums, have produced the Chinese people. The influence of the family, of the clan, of language, of literature, of their government, local, provincial, national, together have made a culture great in both its excellences and its defects, of surpassing complexity. Government education, which the leaders feel must be freed from any and every form of religious control, will, as greater resources are available, make the task of the churches increasingly difficult. But

Christians must not falter. Baptists must not falter. The very difficulty of the task, its increasing difficulty, its immensity, is a challenge which must be met. It can be met, and Southern Baptist representatives in China look to their supporters in the home land, look to our Southern Baptist Institutions, look to our great Southern Baptist Seminaries, to furnish the means and the men, and women, necessary to meet it. For an indefinite period, depending upon the measure and quality and promptness of the response, Chinese Baptists will need the help of the very best talent that American Baptists can send them. There must be co-operation. Chinese Baptists know best whence they have come. They too best understand the present situation. American Baptists with their rich Christian inheritance have such a comprehension of, and are so held by, Christian ideals that they can render priceless aid to Chinese Baptist leaders as they press on toward the solution of their problems and build up a system of Christian schools that will furnish to increasing numbers the training, the intellectual and moral equipment they need. Christian education must be at least as good as the best that the government provides. Otherwise most of those educated in our schools will be seriously handicapped.

Our pioneer missionaries early realized that China must be won to Christ largely by Chinese. Classes for the education of converts emphasized two things, the study of God's Word, and the importance of telling the good news to others. Though not put into so many words, the motto was, 'Every saved person a soul winner.' Save those nearest to you, was and still is stressed. From large classes of those to whom general Bible instruction was given, the most earnest, most promising students were selected and urged to devote longer time to study and preparation for active work. Gradually courses of study were made more extensive and faculties of missionaries

and Chinese were secured. Thus our seminaries were developed. This great Seminary has been the model. All realize that we have a long way to go, but again and again through the years I have heard one and another missionary, specially concerned with the problem of training our Chinese workers, hold up as an ideal this Louisville School of the Prophets.

Times without number in China, as indeed in all parts of the world, the doctor has opened many doors through which the gospel has reached the people. But more than that, medical missions have been one of the best methods of expressing the fulness of the blessings of the life in Christ. Further, the doctor has been a mighty factor in freeing men from the slavery of ignorance and error, and in elevating and enriching the life of countless thousands. Evangelization, education, training, all the constructive work of Christianity, owe much to the consecrated, self-sacrificing service of the missionary doctor.

THE PRINTED PAGE.

Imagine if you can the situation of our Baptist work in America, if in an instant all our denominational literature and the memory of it were utterly destroyed. It is so commonplace with us that we do not think enough of its influence. Notwithstanding the fact that not an average of one in twenty Chinese properly can be said to be literate, still the influence of the printed page is relatively greater in China than in the United States. Theirs is an aristocracy of letters. Through the milleniums they have given first honor to their scholars. The key men in any Chinese community are the literati. Communistic doctrines were spread largely by means of printed propaganda, posters, brief tracts, both by the million, and upon occasion larger treatises. This more than anything else explains the persistence of the errors of this pernicious system. Early Christian effort in China left few per-

manent results, largely because no Christian literature was produced. Buddhism survives mainly because its doctrines were given the best literary form. In modern missionary work literature has been "the other hand" in evangelization, in education and in training. Not all modern literature in China is good. Atheistic, materialistic, sensual, characterizes much of the stream of literature that has flowed into China from the West. Conscienceless seekers for wealth, westerners and Chinese, have encouraged and exploited the vicious tastes of the evil-minded. The task of the missionary has been made more difficult and more imperative. Baptist missionaries along with others have made large use of the printed page, but they could and should use it far more extensively.

Dr. Graves' work was the foundation for the China Baptist Publication Society. It was his delight to use his pen till the end of his life both in preparing MSS for its presses and in promoting its work in various ways. Rev. G. W. Greene and Rev. E. Z. Simmons likewise gave their time without stint to conference and co-operation rendering valuable and far-reaching service. Indeed all the members of the two American Baptist Missions in South China have been, right through the years, loyal supporters of the work, and the general co-operation of all Baptist missionaries in China has made possible its increasing usefulness. More important still has been the work done by Chinese.

An aggregate of at least 500,000,000 pages of Christian literature has been sent out by the China Baptist Publication Society since its organization in 1899. A half million copies of the several hymn books have been sold. Our evangelistic tracts varying in size from a single sheet to a hundred pages, being about one-fourth of the 330 publications listed in our catalogue, have been circulated broadcast by the thousand and some of the most popular by the million. Many reports of the effective

witness they have borne have reached the offices of the Society.

Among the Society's more important publications let me list first some that are translations of books written by members of the Faculty of this Seminary.

Dr. Broadus' Preparation and Delivery of Sermons

Dr. Sampey's Heart of the Old Testament.

Dr. Mullins' Baptist Beliefs.

Dr. Dargan's Ecclesiology.

Dr. McGlothlin's The Course of Christian History, and Infant Baptism.

Dr. Broadus' and Dr. Robertson's Harmony of the Gospels.

To give some idea of the general character and variety of the Society's books, I name a few more.

Bunyan's Holy War.

The Parables of Jesus.

Two Lives of Christ by Dr. Graves.

A series of volumes of Bible Studies, covering all the New Testament and much of the Old Testament.

Full series of Sunday School Teacher Training Books, being adaptations of those published by the Sunday School Board.

A half dozen Christian Biographies, including Judson and Ann of Ava.

The Society has published the complete Bible in the book language in Mandarin, the most widely used colloquial, and in the Swatow dialect: and the New Testament in the book language and in four dialects. The Society's periodical literature includes TRUE LIGHT, the oldest existing Christian magazine in China and the only Baptist magazine published in Chinese; a complete series of Sunday School golden text cards, leaflets, and quarterlies, generally recognized as the best in China, and a variety of monthly and quarterly publications for women and young people. Thus the Society is reaching all classes of church members, and spreading the knowledge of Jesus among the unevangelized millions of China.

China needs America and America needs China. America is recognized as China's best friend. Time does not permit tracing the reasons for this that history reveals. China needs American Christianity, and American Christianity needs China.

America is making a great fight for prohibition. Many of the enemies of prohibition realize, and all the friends of prohibition will gain new power if they realize, that the fight for world-wide prohibition will be won, or lost, in America. There is no doubt victory here will, because of economic forces alone, insure victory elsewhere. Alcohol will kill anything that is alive, and it will preserve anything that is dead. This is in some important respects an illustration of Confucianism in China. China's progress was arrested more than two milleniums ago by the teachings of China's greatest sage. I would not cast any reflections upon his greatness or the great value of his teachings. The virtual enslavement of the younger to the elder, and the summing up of woman's duty by the one word submission, along with the avowal of agnosticism as to all things truly religious, were deadening indeed. But his teachings as to the five relations between ruler and people, husband and wife, child and parent, elder brother and younger brother, and friend and friend, have unified and preserved in a wonderful way the Chinese race. But Confucian philosophy looks backward and is static. Buddhism has in it more that kills and less that makes alive. Christ's teachings look forward and are dynamic. He came that all peoples of each succeeding generation might have life and might have it more abundantly.

China's lack of understanding of Jesus, lack of appreciation of Him, is the measure of her need. Not China's appreciation of America's efforts but America's ability to respond to Christ's command is the measure of her obligation. America's resources, consecrated to Christ, with His blessing, are sufficient for China's need.

Chinese who know Christ appreciate Him, and He only satisfies, can satisfy their longings, as He can satisfy and has satisfied the longings of human hearts wherever He has been faithfully preached and accepted. In America we find on the one hand the most sordid selfishness and on the other the highest type of Christian character. China affords the opportunity for the fullest expression of the finest type of Christian devotion. In helping China to know Christ, American Christians, and particularly Southern Baptists, will impart new significance and power to each of their enterprises and to every one of their institutions in this country.

In speaking thus to you I have endeavored to give a little light upon the people among whom I have spent almost all the years of my mature life, to give you at least some glimpses of their essential humanity, aiming to cause you to feel it, to feel that you are their brothers, that Christ died for them just as for us.

I wanted to bring a little more influence to bear upon some of you who are best qualified, as God sees qualifications, to help establish His kingdom in China, to offer yourselves, to consecrate yourselves, to the work in China. I rejoice in what your eyes will see in the generation just ahead.

Then I did want to send the rest of you from this meeting to-day fired with a little more determination to take missions more seriously, to make our crucified, risen and ascended Lord's first business your first business, and to work with unrelenting zeal to enlist our Southern Hosts in a great crusade to take this whole world for Christ. Every Christian can have, should have, a real part in spreading the Gospel among all nations. This world was consecrated to Christ by His crucified body that was buried beneath its sod. He has pledged to make it His own by the unconditional promise to return.

Amen: come, Lord Jesus.

A-moon, Chue Ye So A, uen nei lai lok.

Ἀμήν, ἔρχου Κύριε Ἰησοῦ.

On Some Complementary Aspects of Science and Religion.

NORTON FOUNDATION LECTURE.

LOUISVILLE, MARCH 19, 1931.

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INTRODUCTION.

In the two lectures which have preceded this one I have shown you, first, something of the sun and his dominions, emphasizing the absolutely essential importance of the sun to our existence on the earth. I have further brought out that we are more closely bound to the sun by the pull of gravitation than could be equalled by any bonds of steel covering even half of the earth's surface and connected with the sun. Therefore we are, in fact, strictly attached to the sun. To use the phrase of Emerson, our wagon is "hitched to a star," for the sun is a star, although a minor one among the celestial hosts. In describing the other attendants of the sun, the major and the minor planets, we have seen that they are already numbered beyond a thousand, and we have also seen that several planets have families of satellites. We drew the inference from this that in our solar system, at least, the development of planets and satellites seems to be a natural process and not apparently a difficult one in the operation of the laws of nature. The remarkable similarity of the orbits of the planets has plainly brought out the fact that the evolution of our planetary system was the result of laws and not of chance.

In the second lecture, on the splendors of the universe, I tried to convey an idea of the extraordinary magnifi-

cence of the universe in regard to the almost incredible distances, the numbers of separate objects, their enormous size, and the immense quantities of matter which they include, as well as the vast reaches of time which are implied in their development. We considered the different units which formed the universe: stars, double and multiple, cluster of stars, and vast groups of stars, chiefly shown in spiral formations, external galaxies, resembling our own galaxy or Milky Way. We also saw something of the nebulae, both of the nonluminous variety and of those which are luminous, although the gaseous nebulae are no longer considered to be the origin of stellar systems as was formerly thought to be the case. Throughout our study of these vast and wonderful objects in the universe we emphasized the evidence of law rather than of chance in their development. The dim and inadequate impression of our splendid universe which we can reach through our perception by the sense of sight cannot fail to give us a greater conception of the infinite power of its creator. I hold as a fundamental principle that in the increased appreciation of the magnificence of the material universe of which we are a part, we are finding a more adequate idea of the spiritual ruler of the universe. In the present lecture I shall expand some of these thoughts and attempt to bring out their bearing upon our ideas of religion. It would, of course, be quite wrong for you to assume that the ideas which I shall express are shared by scientific men generally, or that they represent those of any particular group among men of science. One can speak only for himself on matters touching the interpretation of the known facts and theories of the scientific study of the cosmos in its application to religious concepts.

Science and religion may be regarded as complementary and in no wise as alternatives. The quest of each is for truth, but their fields are entirely different. Science

deals with the sense perception of the objective universe and its contents and the rational interpretation thereof for our intellectual gratification and for its countless practical benefits, for the comfort, convenience, and happiness of the human race. Religion deals with the spiritual relation of God and men and seeks the moral betterment of human beings both in respect to God and their fellow men. Science and religion meet in that mysterious domain where the spiritual and the material are mutually influencing each other, but the meeting need not imply any dissonance or conflict. We may and do obtain important spiritual reactions from material things, but equally, we may receive important material effects from spiritual conceptions. We cannot feel that science has fulfilled its service to humanity when, after long and patient experimentation, the worker has published his results in a technical journal. To be complete, this research must be interpreted in common language so that the bearing of the discovery upon human thought and its application in human life may be understood by intelligent people. Similarly, the preaching in the pulpit and the teaching in the seminary have not completed their purpose until converted into principles of more lofty spirituality or moral actions on a higher plane of living.

In what I have already said, I have been proceeding on the basis of certain axioms or postulates. In science no hypothesis or theory or system of thought can be established except upon a foundation of some assumed premises of reasoning. Similarly, no religious philosophy or philosophy of religion or system of moral conduct under spiritual influence can be developed without fundamental assumptions. Clarity is gained where these axioms are clearly stated. While time would not permit any full statement in a brief address, I may cite as an illustration on the scientific side that in the world of nature under identical conditions the same causes always

produce the same effects. Many important deductions may be drawn from this assumption. On the other hand, from the point of view of religion, I take as a fundamental axiom that an omnipotent, omniscient and an eternal spiritual power controls all the factors of the material universe and dominates all spiritual existence.

I. Orderly Character of the Universe.

(a) Science searches for law.

Science searches for law, and its progress is based upon the discovery of the laws and principles which are effective in nature. The faith of the man of science in the uniformity of nature's laws is closely akin to the faith that religion has in the moral laws. If the processes of nature were not definite and sequential, it would be useless to experiment in the laboratory, or to attempt diagnosis in the hospital, or to frame mathematical relations of causes and effects.

(b) The hypothesis of chance.

Some recent writers have been expressing the view that the existence of our planet is an accident and therefore that human life as developed on the earth is a result of chance. In fact, in their hypothesis, chance would be the close approach of two suns, from which it is supposed that planets might be developed as a result of disruption. There may be many ways in which planets come into being and revolve about the stars from which they originated, or at least with which they had a common origin. In fact, to judge by our solar system, the development of great numbers of smaller planets and of satellites seems to be the natural and easy process, however difficult it may be for us to formulate the procedure. Multiple and complex systems seem to be the rule rather than the exception. In some stellar systems, for instance,

in a class known as helium stars because of the strength of the lines of that gaseous element in their spectra, we have found that more than two of every three are not single suns, but are groups or families of two or more component suns revolving swiftly about each other. Sometimes in these revolutions a fainter companion crosses our line of sight regularly in its circuits about its fellow, producing stellar eclipses at regular intervals, sometimes of a few days, and occasionally of but a few hours. Thus it appears to be one of the natural processes of inorganic nature to subdivide, much as the cells of organic life multiply by division. It is not possible for us to determine by direct observation whether or not even the nearest stars are attended by planets. The greatest of our planets, Jupiter, has but one one-thousandth the mass and about one one-thousandth the volume of the sun, and despite its size and brightness, would be utterly invisible with the greatest of our telescopes from the distance of the nearest star. We must therefore depend upon the logic of the situation rather than upon observation in our view about the abundance of stars having planets circulating about them. By the use of that amazing instrument, the spectroscope, it has been possible for astronomers to demonstrate the existence of thousands and thousands of yellow suns which are almost identical with our own sun in respect to chemical constitution, physical condition, temperature, density, and atmosphere. We can see no logical reason why these suns should not be as well provided with planets as our own particular sun, which, by the way, is classed among the dwarf stars. Until about two centuries ago it was a popular belief that our sun and our planet had a position of unique importance. It was not then realized that every star was a sun. The view which makes the occurrence of planets around stars as common and natural does not exalt our own importance, but it removes the element of chance from the

origin. It allows us to maintain our faith in the regular operation of cause and effect in nature.

In a world of law, there is no place for caprice. A God of justice must let his sun shine and his rain fall alike on the just and unjust. We must not look for a God made in the image of man with human fickleness and weakness. The Master taught that we should pray that God's will should be done, not that His eternal laws should be changed to suit our childish desires.

II. The Unity of the Universe.

(a) Chemical unity.

It is really a very extraordinary thing that the universe should have so distinct a quality of unity. In a universe of millions of stars it would be easy to think that its creator might have used millions of kinds of matter in its construction. This, however, seems not at all to be the case. The spectroscope demonstrates beyond question the fact that the whole universe is made of the same elements as our earth and sun. Hydrogen, oxygen, nitrogen, calcium, and carbon are the most important elements on the earth. They are, in fact, among the dozen which make our own bodies, and are also found as the commonest constituents of the stars in the remotest or the nearest parts of the cosmos. According to modern chemistry, there are but ninety-two elements out of which matter is constituted. Ninety of these have been found, and only two of these remain to be discovered. All the wonderful variety found among things in the world comes from the mixture or compounding of these ninety-two varieties of matter. It is an important inference that if spirit and matter combine to form intelligent animate beings on possible, or as I believe probable planets circulating around thousands of suns, they cannot differ so vastly from ourselves. These familiar chemical elements

combine to make the tissues of our bodies and our brains upon which spirit can act, and they combine within certain limited ranges of temperature and other conditions well provided on our planet and in its atmosphere. Since thousands of suns resemble ours in all the conditions of temperature and other physical and chemical qualities, then planets made like ours, and of this same stuff as the stars, would naturally provide combinations similar to those with which we are familiar. This unity of the universe also is to me a fine demonstration that it is an orderly development under a great purpose. The universe is one, at its Creator is one. There can be no plural to the word universe in my dictionary, just as there can be no plural to the word God to those of religious faith.

We may well get a certain feeling of humility when we consider that our sun is but a dwarf yellow star like thousands or millions of others, but we may not forget that if we are but dust, we are star dust, which is in quality the equal of that to be found anywhere in the cosmos.

(b) The law of gravitation.

Science, in spite of its many triumphs, cannot arrogate to itself the power to explain completely many of the phenomena of nature. Even some of the simplest and most fundamental principles seem almost to defy explanation. Perhaps they are beyond the power of human comprehension, just as many things about the spiritual Creator on the religious side may be beyond our mortal powers of comprehension. The Law of Gravitation occupies a fundamental position in science and is a basic tenet of the creed of every scientist, but how it acts is just as difficult to understand today as it was nearly three hundred years ago at the time of Newton's discovery and mathematical formulation of the law. We merely know that all bodies in the universe tend to attract each other, that is, tend to come together, and the force be-

tween great bodies like the sun and earth is tremendous. While we cannot believe that action can take place at a distance without any connecting medium or stresses within such medium, nevertheless we do not know that a medium exists or is necessary. The adoption of Einstein's view of gravitational fields does not alter the difficulty. This tendency of all bodies in the universe to act upon each other is the fundamental fact. There is an almost mystic element in science at this point which is hardly more mystic than are some of the fundamental tenets of the religious believer. But please notice again the element of unity in the universe implied by the generality of this concept. Every particle of matter in the universe we must believe is attracted by every other, or in other words, they are all parts of a single whole, striving to keep together and to preserve their unity.

Is this not an analogy or a parallel to the basic view of the believer that in the spiritual field God's love is great enough and far-reaching enough to include every one of his creatures, however great or small? To carry the analogy further, we might infer that spiritual qualities of goodness possessed by one individual should be attractive to and attracted by the spiritual qualities of all others. This is frankly somewhat mystical, but is it, after all, more so than some of the principles which hold the material world together?

We must admit that the great discoveries in science in the last thirty years have been concomitant with great changes in men's attitude toward religion and morals. There has been a tendency for a new evaluation of all the principles of science, and many principles which were regarded as fundamental half a century ago have been found to be incomplete or sometimes wrong. But science must ever progress by correcting its errors, errors due to faulty observation and faulty reasoning. As a scientist, I believe that religion also should grow from age to

age as laws of human psychology and social conduct are better understood. It was formerly believed in science that if any theory was contradicted by observation at any single point, this was fatal to the theory and it must be abandoned. In recent years this rigid practice has been somewhat abandoned in physics. If a difficulty presents itself in trying to explain the ways of nature, the researcher often says, "Let us waive this difficulty and proceed, making use of all points where the theory does seem to fit the facts." Perhaps there has been a similar tendency among the younger generation to test the validity of moral principles by living in a more or less experimental way. If these methods lead to constructive improvement of intellectual and moral standards, then we must not oppose them, but rather welcome them.

III. Can the Universe Be Automatic?

(a) Tendency for a new evaluation of principles in science and religion.

The question may be raised whether in an orderly universe, obviously proceeding under the operation of laws of the widest generality, the development of these laws could be automatic. Could it be imagined that on the basis of chance all sorts of laws of operation could have been tried out and only those remain in effect which satisfy the conditions? To me this seems entirely impossible. The universe and each system would still be full of cosmic debris which had not yet found its place, and the laws of operation would be gravely obscured. Nothing could be more absurd than to suppose that the members of a planetary system should have gotten together to choose what laws they would follow in their motions and in their development. To me it seems impossible to believe in anything but a controlling power which has put these laws into operation. How this power applies itself

is quite beyond any human understanding, but we naturally do not assume any mechanical contacts between a spiritual power and a material universe.

(b) *Statistical laws.*

There are, of course, many laws which are of a statistical nature, that is to say, they are based upon the combined action of a great number of elementary units. For instance, the famous law of Robert Boyle connecting the volume and pressure of a mass of gas refers to the action of a great number of molecules. The individual molecules are colliding with each other and with the walls of the vessel containing them and have all sorts of speeds. Similarly, in the field of social science, many of the laws of popular and social behavior or groups are statistical. Individuals may depart widely from them. Nevertheless, if we knew all of the conditions bearing upon any individual molecule, its own resultant movement would be strictly determined by law. So too, the behavior of an individual is the result of the forces in his environment as well as the effects of heredity. But it does not mean that chance controls the action of the separate units in either the physical world or the social world.

IV. The Modern View of the Origin of the Radiation of the Stars.

(a) *The enormous extension of the effective lifetime of the sun and stars.*

One of the great problems of the physicist and astronomer has been to explain the continued and enormous outpouring of energy from the sun and stars. Fifty years ago in the days when Lord Kelvin in England and Von Helmholtz in Germany were regarded as the leading authorities in mathematical physics, it was thought that

the lifetime of a sun like ours was a matter of perhaps only fifty million years. This was based on the theory that the contraction of the sun and stars by their own gravity was the source of their energy. The more recent evidence from geological research has shown that the earth received what is essentially its present frame rather more than a thousand million years ago. Most of the discoveries in sidereal astronomy in the present century fully support this view of the vastly longer periods of time which must be assumed for the lifetime of the sun and stars.

In 1905 Einstein showed that there was a mathematical equivalent between matter or mass, and radiation, that is, rays of light and heat emitted by the sun and stars. The interatomic energy of matter has been calculated in recent years to be almost incredibly vast. For example, it is believed that there is enough energy in a glass of water, could it be released and utilized, to carry the fastest and biggest steamship across the ocean. It now seems to be a reasonable theory of mathematical physics that in the terrifically hot interiors of the sun and stars, these energies are released, and the substance of the sun sacrifices itself and gives out in its place tremendous amounts of radiant energy. On this theory the entire requirements of the earth for solar heat for one second would be satisfied by the conversion into energy of about four pounds of the sun's mass. This would be about one hundred and seventy tons of the sun's substance which would be lost every day for supplying the earth. But the earth gets only about one-half of a billionth of the sphere of radiation given out by the sun, and it is inferred that the total amount lost in all directions by the sun would be four million tons per second. Nevertheless, its mass is so great that this would provide the present radiating power of the sun for some millions of millions of years. There is an almost poetical element

in this idea which would further indicate that the substance of the sun, changed into sunshine so necessary for all growth on our planet is again converted into substance in the wheat and the grain which can be produced only when the beneficent action of the sunlight is added to the chemical qualities of the soil and the water which join in producing the growing things of the earth.

(b) *Science, like religion, has its great hopes: the sought-for reversal.*

Science, like religion, has its great hopes. In religion, one of these would be the "salvation" of the human race. I might define this very differently from many of you, but I would understand that it referred to the moral regeneration of those occupying our planet so that the Golden Rule should be more generally effective. Scientists, disturbed by the apparent great waste of radiation from all the shining stars, are striving to discover if there may not be a way by which this radiation, these waves of light and heat, sent out in such prodigious quantities from the stars, may not in some way be turned back into matter, reconverted into substance, the reverse of the process by which the radiation was evolved. The cosmic rays studied by Millikan and others have been thought to give possible evidence of such rebuilding of matter out of radiation. For those who believe in a divine purpose in control of this material universe, waste, or inefficiency, seems inappropriate. The scattering of unimaginable amounts of energy into all apparently vacant regions of the universe does not satisfy us intellectually, so that many scientists, whether having definite religious beliefs or not, entertain this hope of the reconversion of radiation into matter somewhere and somehow.

Many persons in the church regard evil as a positive element, conflicting with the element of goodness and vir-

tue. In science, there is also a dark spectre in cosmology, namely, that at some far distant time in the future, the energy of the universe will be uniformly distributed and a dull stagnation will ensue, with uniform, but very low, temperature and loss of all capacity for mechanical power. Such a dismal view is based upon a law of thermodynamics which applies as far as we know under the conditions known to us experimentally. But many men of science vigorously contend for the view that we have no right to think that this law applies under the totally altered conditions of the cosmos. From the point of view of a believer, it is inconceivable that the Creator of the universe should tie His own hands so that His works should come to naught, His universe sink into dull lifeless oblivion. We shall not pause to discuss this hypothesis at any further length, but you may be assured that many men of science do not believe that any such outcome is possible.

V. Conservation of Energy and Matter and Conservation of Spirit (Immortality).

Two of the fundamental tenets of the scientist for the past seventy or eighty years have been the principle of the conservation of energy and the principle of the conservation of matter. The new views require a combination of the two principles so that we must now say that the matter in the universe plus the radiation developed from it is the constant. Energy and matter both may be transformed in various ways, but the total sum in the universe is believed to be the same. This is equivalent to giving immortality to the matter of the universe and its energy. If we firmly believe in these principles concerning the material universe, shall we not the more believe in the conservation or immortality of the spirit? It seems to me that the analogy is a good one and that

it is certainly easier to believe in the permanence of the intangible, but effective spiritual factors than in the permanence of mere matter and those myriad vibrations which we call radiation.

VI. Cycles.

The convertibility of matter of the substance of the stars into radiant energy and the sought after reverse process would constitute, when demonstrated, a vast cycle consistent with the principle of the conservation of energy. There are other phenomena which would indicate that the progress of the universe may take place in vast cycles. For example, in the present processes of radio-active transformation, the progress is from the complex toward the simple. Uranium and the other radio-active elements are changing into elements of lower atomic number. All scientists, I suppose, believe that the complex, heavy elements, have been built up in vast ages past out of the simple elements, of which hydrogen is the simplest and the foundation. We do not see this progress from the simple to the complex at present in development in the inorganic world. This again gives us some indication that the development of the universe goes on in cycles of enormous duration, indicating an eternal universe worthy of an eternal creator and ruler.

VII. Einstein's "Cosmic Religious Sense".

I suppose that the world at large is quite agreed that the greatest philosopher of our time is Professor Einstein. His contributions to mathematical physics and to fundamental scientific philosophy have been very great. He has recently spoken in a sympathetic manner on the "cosmic religious sense." He notes the development of religion from the primitive one based on fear to the

higher type based upon social emotions in the family or in larger groups. He finds the highest development in this cosmic sense of religion wherein men's intellectual aspirations are directed toward an appreciation of the laws of casuality which are operating in the universe. Einstein believes that this appreciation is most strongly felt by those who have carried on long scientific researches on these laws of nature. Perhaps he rates the philosophers of science rather too highly, as men of religious inspiration in all times have reached a state of emotional and spiritual exaltation from their efforts in behalf of religion and the moral betterment of the world. But the defender of religion in its broadest, deepest, and cosmic sense should find satisfaction that they have a sympathetic ally rather than an opponent in so great a philosopher as Einstein. My thesis in this series of lectures has been that the consideration and appreciation of the material universe as revealed by science must give us a greater appreciation of its Creator and His spiritual power. And in closing I reaffirm this view.

“Verily, the heavens declare the glory of God, and the firmament sheweth His handiwork.”

Biblical Aids to Public Prayer.

By REV. FRANK J. MALLETT, PH.D., GREENSBORO, N. C.

A keen observer of what goes on in English pulpits once remarked to a friend; "How strange it is that many ministers have so much thought in their sermons and so little in their prayers"; and a Presbyterian elder once said of a theological student who had just concluded a Sunday service, "His sermon was meaty, but his prayers were lean". Some time ago there appeared in a Baptist weekly an article on "The Crudites of Public Prayer", which attracted widespread attention in this country. I recall similar articles in other well-known and respected religious journals in America. A New York monthly published an able and thoughtful article on "Pulpit Prayer". The article while giving some good advice as to the construction of public extemporaneous prayer did not hesitate to show that a goodly proportion of ministers could preach to edification, yet a very much smaller proportion could make edifying public prayers.

The article referred to above was found "timely," and well worth while and I found that the "Christian World Pulpit" borrowed it, and published it for the "brethren" in England. It is unquestionably true that the earnest preacher of to-day realizes something of the tremendous responsibility resting upon him to meet the ever-recurring duty of "leading" in prayer. Each godly minister longs more and more to communicate to the people, through his public petitions, something of "the sacred mystery and miracle of prayer". Yet how many prayers seem painfully inadequate. One can pardon the rather strong expression of the late brilliant Dr. Joseph Parker of the London, England, City Temple, in his book, *Ad Clerum*, "If, few men, even ministers, know how to read, fewer still it would unhappily appear, know how to pray. I have known ministers of great reputation for

pulpit eloquence whose public prayers were simply discreditable. The ministers in question have stumbled, and often done so incoherently, through a set of mere commonplaces; they have seemed to be doing a work which was quite strange to them, and, consequently, to be ill at ease. The poverty of their prayers was lamentable."

The point of Dr. Parker's criticism was constructive after all, for says he, "Who can doubt that *preparation* is as needful for prayer as for preaching". But there's the rub, What form shall this "preparation" take? Shall the average minister pattern after Dr. Parker? The pastor of the City Temple prepared his Sunday public prayers as carefully and thoroughly as he did his splendid sermons, and, why not? The minister who prayerfully and studiously 'thinks through' his forthcoming prayer is, to our mind, doing the best thing he knows, especially if he has on his knees pondered the inspiring phrases of the holy men whose prayers are found in different parts of the Old and New Testaments.

We are not alone in the belief that the best models are found in the Bible. For pure devotion, striking imagery, and soulful yearning after things divine, the inspired language of the Bible is unsurpassed. It has been well said, that "to succeed in public prayer nothing is more useful than a previous reading of the devotional portions of the Bible. In order to preserve variety in public prayer, endeavor to ground the main portion on the Scripture just read; it will be easy to bring in congregational thanks and necessities on this as a basis". Sound advice, and it may be marked as Moody used to mark his New Testament promises, "T. P."—"tried and proven".

Turn again and again to the Bible, for nothing will be more helpful than the splendid language, the natural outbursts of adoration, praise, and thanksgiving with which the sacred writings abound.

The Psalms are rich in prayers. Try using them; any suitable one will well repay memorizing. Make it your own. Use it as a model, if so minded. Translate it into the language of present day necessities. "There is no better approach to Almighty God than through these well-worn grooves of ancient inspiration". In fact, as one has said, "It is helpful to occasionally use the exact forms culled from ancient rituals, or from the Psalm—humanity's best prayer book".

The minister today who would lead profitably in public prayer should be saturated, mentally and spiritually, with the thought, the diction, and the style of the devotional parts of Holy Writ. Some of the great theologians of the past have expressed their appreciation of the value of the Scriptures as here set forth, the late Dr. Daniel P. Kidder said pertinently: "Although the Bible contains but few examples of formal prayer, yet it abounds in devotional expressions, and with statements of sacred truth, that with slight paraphrase may be adapted to the uses of public or private worship. For this purpose they have been employed in ages past, and their adaptation to it will never diminish". Those are weighty words, and should be pondered by the minister today. The Rev. J. J. Pool, an English Free Church parson, says in his little book, *Ministerial Table Talk*; that in preparation for leading the devotions of his people in extemporaneous worship he has found it exceedingly helpful to read the prayers of Christ and the devotional expressions of St. Paul. He also dipped into Thomas A. Kempis, or into Keble's "Christian Year", and for things practical, he has frequently turned to the Book of Proverbs.

One may express the opinion that there is a "happy union" in some of the evangelical denominations towards occasional use of liturgical worship, with "free prayer" also duly honored and observed.

Dr. Hunter, long-time pastor of Trinity Congrega-

tional Church in Glasgow, Scotland, says in his little book entitled, *Devotional Services for Public Worship*; "The exclusive use of formal and printed petitions puts an undue restraint upon progressive thought and spiritual fervor, and fails also to meet the variety of circumstances with which public prayer has to do".

But the good doctor actually blended the *two* methods in his services; in other words, both methods are ideal in making the most of the worship due to Almighty God. As a matter of fact this use of brief "forms" has crept into the Church schools of several leading denominations in America and that brings us to give a bit of friendly advice

To the Lay Preacher, and Sunday School Worker.

The layman, out of which the clergyman is made, realizes *his* need of help and guidance in this solemn duty of leading God's people in religious services for adults or children. What about public prayer in this relation? If the regular pastor of a congregation frequently finds himself taxed to pray to edification, how much more does the lay-preacher, or the executive of a flourishing Church school feel his need? Perhaps we may place this query to such readers: What constitutes an ideal public prayer? Answering our own question we reply: First, it should be Scriptural; second, it should be appropriate; third, it should be comprehensive, and fourth, it should be soulful. The ideal ministerial or lay preacher will be Scriptural, and by that we mean the thought and language will run in Scripture channels, for the minister or lay preacher will have committed to memory not only certain "model prayers" of prophet and saint, as found in the Bible, but he will have learned that such prayers consist of certain classifications, such as Adoration, Confession of sin, Petition, and Supplication, Thanksgiving and Intercession. Familiarity with these as found in Holy Scripture will

always restrain the devout Christian leader from confusion of thought, from vehement language, or from a too colloquial style, or over-familiarity "as though we were God's equals".

The best model prayers are scattered all over the Bible. Beautiful phrases are sometimes hidden in some by-way—historic, epistolary, or practical. A busy pastor or lay preacher should have these illustrative and inspiring thoughts and expressions in some handy compilation, hence the garnering of scriptural material for this article.

Realizing from past experience in the ministry the benefits resulting from such study and use, the writer hopes and prays that extemporaneous prayer may be enriched in public worship. If a minister or layman will carefully and prayerfully study the devotional parts of the Bible along these lines he will never be in the fix Dr. Parker described when he said; "The ministers (in public prayer) seemed to be doing a work *which was quite strange to them*". To facilitate the "opening" and "closing" of prayers, the compiler has included some choice sentences from the Sacred Volume, which wisely employed will enable a minister or lay preacher to avoid hackneyed phrases. We have heard some public prayers, good in the middle, but halting at the beginning,—and stumbling lamely at the end.

1. The ideal public prayer is possible only to him who has drunk deeply at the fountain of Holy Scriptures; to him who studies "the prayer of prayers," of David, of the prophets, or the apostles, and made them his own, the memorizing of the Psalms will be a help toward offering an 'ideal prayer.'

2. The prayer should, in the next place, be appropriate, couched in language at once dignified but simple, and pertinent. *You cannot pray for everything in one prayer*, therefore concentrate on those things your Sunday School children (God's children) need most. Your

prayer will be localized, you will remember the families represented—religious or irreligious; you will desire the spiritual development of all present; you will intercede for the absent scholar, for the sick, for any who may have strayed from the fold; you will plead for the extension of Christ's kingdom, in your own church and city—and all will be suitable to the occasion. The Special Days, such as "Chidren's Day" or Easter, will indicate their special character, there will be a definiteness that will bring down special blessing. From time to time "special burdens" will lie upon the heart, these too will be appropriately cast upon the Divine "Burden Bearer."

3. The ideal prayer will be *comprehensive*, yet brief. "No man is justified in criticizing a man when he is honestly engaged with God, what he says, and the time he takes in saying it must be determined by what he feels to be the obvious need of the occasion," yet some of the most comprehensive and effective prayers have been brief, a clear conception of what is wanted seems to be an essential in Sunday School prayers. Long prayers have been known to deplete adult congregations, they are utterly out of place in the Church School. Our Lord told the Pharisees that they would not be "heard for their much speaking" and that applies to the greater Sunday school. Pollock tells us of one "who prayed by quantity, and with his repetitions, long and loud, all knees grew weary." Intercession is what you will keep in mind, the needs of humanity—as it is represented in your school as the epitome of the world's need and the Church's faith. To secure variety in your ideal prayer, it is necessary to "expand one subject of intercession and briefly enumerate the rest."

4. The ideal superintendent's prayer will be soul-ful and helpful, and to be thus it must be natural; stereotyped phrases should be avoided, for too often they are but the husks of past religious experience. The ring of

sincerity must be heard, in a word we must not give skimmed milk and pray cream. "Let us not ask for the bestowment of virtues which we do not really desire," nor pray for things unsuitable for the lambs of Christ's flock. The ideal prayer is soulful,—imploring, passionately earnest, seeking to get in tune with the infinite. Of Dr. Hodge, of Princeton, it was said; "No one will forget how that godly man prayed, he ever gave the impression that the heavenly Father *was close to him*". The following examples will illustrate our theme, and as they are from the inspired Word we may expect guidance and power from the wise use of these 'well worn grooves' of prayer, and praise, and thanksgiving.

*Textual Classification of Scripture, under the Several
Heads of Prayer.*

(After the manner of Bishop Wilkins.)

Invocation.

Rev. xix, 16. Thou King of Kings and Lord of Lords.

2 Kings xix, 15. O Lord God of Israel, which dwellest between the cherubim, thou art the God, even thou alone, of all the kingdoms of the earth; thou hast made heaven and earth.

Isa. lvii, 15. Thou high and lofty One that inhabitest eternity, whose name is Holy, who dwellest in the high and holy place with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.

1 Tim. vi, 15-16. Thou blessed and only Potentate, the King of kings and Lord of lords, who only hast immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see.

James I, 17. Thou Father of light, from whom doth

come every good and perfect gift, with whom is no variableness, neither shadow of turning.

Psa. xxxiii, 13. Who lookest from heaven, and beholdest all the sons of men.

Psa. civ, 3. Who layest the beams of thy chambers in the waters; who makest the clouds thy chariot; who walkest upon the wings of the wind; who makest thine angels spirits, and thy ministers a flame of fire.

Psa. lxxv, 5. O God of our salvation, who art the confidence of all the ends of the earth, and of them that are afar off upon the sea.

Psa. xxxvi, 5. Thy mercy is in the heavens; and thy faithfulness reacheth unto the clouds.

Adoration.

Psa. lxxv, 1. Praise waiteth for thee, O God, in Zion; and unto thee shall the vow be performed.

Psa. cxxxviii, 2. We will worship toward thy holy temple and praise thy name for thy loving kindness and for thy truth; for thou hast magnified thy word above all thy name.

Psa. xcii, 1. It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O Most High.

Psa. viii, 1. O Lord our Lord, how excellent is thy name in all the earth; who hast set thy glory above the heavens.

Psa. ix, 1. We will praise thee, O Lord, with our whole heart; we will show forth all thy marvelous works.

Psa. civ, 1-2. O Lord our God, thou are very great; thou art clothed with honor and majesty; thou coverest thyself with light as a garment.

Micah vii, 18. Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage; who retaineth not his anger forever, because he delighteth in mercy?

Thanksgiving.

Psa. xl, 5. Many, O Lord our God, are thy wonderful works which thou hast done, and thy thoughts which are to us-ward; they cannot be reckoned up in order unto thee; if we would declare and speak of them that they are more than can be numbered.

Psa. cxxxix, 17. Now precious also are thy thoughts unto us, O God, how great is the sum of them.

Psa. cxvi, 12-14. What shall we render unto the Lord for his benefits toward us? We will take the cup of salvation, and call upon the name of the Lord; we will pay our vows unto the Lord now, in the presence of all his people.

Psa. cxxxvi, 1. We will give thanks unto the Lord, for he is good, for his mercy endureth forever.

Col. 1, 13-15. We give thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light, who hath delivered us from the power of darkness, and hath translated us unto the kingdom of his dear Son; in whom we have redemption through his blood, even the forgiveness of sins.

2 Pet. 1, 3-4. Whose divine power hath given unto us all things that pertain unto life and godliness through the knowledge of Him that hath called us to glory and virtue; whereby are given unto us exceeding great and precious promises; that by these we might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

Petition and Supplication.

Psa. xxvii, 7. Hear, O Lord, when we cry unto thee with our voice; have mercy also upon us, and answer us.

Psa. lv, 1. Give ear to our prayer, O God, and hide not thyself from our supplication.

Psa. cxli, 2. Let our prayer be set forth before thee as incense, and the lifting up of our hands as the evening sacrifice.

Isa. xliv, 22. Blot out as a thick cloud our transgressions. and as a cloud our sins; and return unto us, for thou hast redeemed us.

Psa. li, 6-10. Behold, thou desirest truth in the inward parts and in the hidden part thou shalt make us to know wisdom. Purge us with hyssop, and we shall be clean; wash us, and we shall be whiter than snow. Make us to hear joy and gladness, that the bones which thou hast broken may rejoice. Create in us a clean heart, O God, and renew a right spirit within us.

Col. ii, 13. Quicken us who were dead in our sins, having forgiven us all our trespasses.

Hosea xiv, 2. Take away all iniquity, and receive us graciously. Heal our backsliding, and love us freely.

Rom. v, 1-5. Being justified by faith, may we have peace with God through our Lord Jesus Christ; by whom also we have access by faith unto this grace wherein we stand, and rejoice in hope of the glory of God. Not only so, but may we glory in tribulations also; knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed.

Eph. iii, 17-19. That Christ may dwell in our hearts by faith; that we, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height, and to know the love of God which passeth knowledge, that we may be filled with all fullness of God.

Eph. i, 13-14. That we may be sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession unto the praise of his glory.

Blessing and Praise.

1 Chron. xxix, 11. Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all.

1 Chron. xvi, 25. Great art thou, O Lord, and greatly to be praised, thou art also to be feared above all gods. For all the gods of the people are idols; but thou Lord, madest the heavens. Glory and honor are in thy presence; strength and gladness are in thy place.

1 Chron. xvi, 29. We would give unto the Lord the glory due his name, bring an offering and come before him, and worship the Lord in the beauty of holiness.

Psa. cxlv, 10. All thy works shall praise thee, O Lord, and thy saints shall bless thee. (verse 2) Every day will we bless thee, and we will praise thy name forever and ever.

Psa. cxlv, 3. Great is the Lord, and greatly to be praised; and his greatness is unsearchable.

Confession.

Psa. li, 1-4. Have mercy upon us, O God, according to thy loving kindness; according unto the multitude of thy tender mercies blot out our transgressions. For we acknowledge our transgressions, and our sin is ever before us. Against thee, thee only, have we sinned, and done this evil in thy sight.

Gen. xviii, 27. We are but dust and ashes.

Gen. xxxii, 10. We are not worthy of the least of all thy mercies, and of all the truth which thou hast showed unto thy servants.

Psa. cxlv, 3-4. Lord, what is man, that thou takest knowledge of him. Man is like unto vanity; his days are as a shadow that passeth away.

Isa. i, 4. We are a sinful nation, a people laden with iniquity, a seed of evil doers, children that are corrupters, that have forsaken the Lord, and provoked the Holy One of Israel unto anger.

Eph. ii, 2-3. We are children of disobedience, among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of our flesh and of our mind.

Rom. vii, 21. When we would do good, evil is present with us. (24) Who shall deliver us from the body of this death? (6) That we may serve God in newness of spirit?

Self-Dedication.

Psa. xxvii, 4. One thing have we desired of the Lord; that will we seek after; that we may dwell in the house of the Lord all the days of our life, to behold the beauty of the Lord, and to inquire in his temple.

Psa. cxix, 12. Blessed art thou, O Lord; teach us thy statutes. (14-16) We have rejoiced in the way of thy testimonies as much as in all riches. We will meditate in thy precepts, and have respect unto thy ways. We will delight ourselves in thy statutes, and will not forget thy word.

Invocations.

(In the language of Holy Scripture.)

(Adapted from "Bible Manual.")

To God as Creator.

Thou art worthy, O Lord, to receive glory, and honor, and power; for thou hast created all things, and for thy pleasure they are and were created.

Who hath measured the waters in the hollow of his hand, and meted out heaven with the spoon, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?

It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers.

He divideth the sea with his power, and by his understanding he smiteth through the proud.

Praise for the Divine Mercy.

O come let us worship and fall down: let us kneel before the Lord our Maker. For he is the Lord our God, and we are the people of his pasture, and the sheep of his hand.

O give thanks unto the Lord, for he is good; for his mercy endureth forever. O give thanks unto the God of gods: for his mercy endureth forever. O give thanks to the Lord of lords for his mercy endureth forever.

To him who alone doeth great wonders; for his mercy endureth forever. To him that by wisdom made the heavens: for his mercy endureth forever.

Who remembered us in our low estate: for his mercy endureth forever. And hath redeemed us from our enemies: for his mercy endureth forever. Who giveth food to all flesh: for his mercy endureth forever. O give thanks unto the God of heaven: for his mercy endureth forever.

O praise the Lord all ye nations: praise him all ye people: for his mercy is great toward us. Praise ye the Lord. Amen.

Praise for the Seasons.

O come, let us worship and fall down: let us kneel before the Lord our maker: who covereth the heaven with clouds, who prepareth rain for the earth: who giveth grass to grow upon the mountains. He giveth to the beast his food, and to the young ravens which cry.

Thou, even thou art Lord alone, thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas and all

that is therein, and thou preservest them. He hath compassed the waters with bounds, until the day and night come to an end. He bindeth up the waters in his thick clouds, and the cloud is not rent under them.

He stretcheth out the north over the empty place, and hangeth the earth upon nothing. He stretcheth out the heavens as a curtain, and spreadeth them out as a tent to dwell in.

Let the heavens be glad, and let the earth rejoice; and let men say among the nations, the Lord reigneth.

Sing unto God, sing praises to his name; extol him that rideth upon the heavens, by his name Jah, and rejoice before him. The Lord is great and worthy to be praised. He is to be feared above all gods. Amen.

A Model Form of Prayer.

(In the language of the Old Testament.)

Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in heaven and in earth, is thine: thine is the Kingdom, O Lord, and thou art exalted as head above all.

Both riches and honor come of thee, and thou reignest over all, and in thine hand is power and might, and in thine hand it is to make great, and to give strength unto all. Thou, even thou, art Lord alone, and the host of heaven worshippeth thee. Holy, holy, holy, is the Lord of hosts, the whole earth is full of his glory.

O my God, incline thine ear and hear: open thine eyes, and behold our desolations, for we do not present our supplications before thee for our righteousness, but for thy great mercies. Turn us, O God, of our salvation: and cause thine anger toward us to cease.

Wilt thou be angry with us forever? Wilt thou draw out thine anger to all generations? Wilt thou not revive

us again, that thy people may rejoice in thee? Show us thy mercy, O Lord; and grant us thy salvation.

Create in us clean hearts, O God; and renew right spirits within us. O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake. Help us, O God of our salvation, for the glory of thy name: And deliver us and purge away our sins for thy name's sake. O Lord hear, O Lord forgive, O Lord hearken and do: defer not for thine own sake, O my God: for thy city, and thy people are called by thy name. Amen.

A Model Form of Prayer in the Language of Holy Scripture.

(On Confession of Sin.)

To us belong shame and confusion of face, because we have sinned against thee. Behold, we are vile, what shall we answer thee? We will lay our hand upon our mouth, and put our mouth in the dust, crying before thee, "Unclean, unclean."

Thou, even thou, art to be feared, and who may stand in thy sight when once thou art angry. O Lord, if thou should'st mark iniquity, who should stand?

But there is forgiveness with thee, that thou mayest be feared; with thee there is mercy, yea, with our God there is plenteous redemption, and he shall redeem Israel from all his iniquities.

Thy sacrifices, O God, are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise: nay, though thou art the high and lofty One that inhabitest eternity, whose name is Holy; though the heaven be thy throne, and the earth thy footstool, yet to this man wilt thou look, that is poor and humble, of a broken and a contrite spirit, and that trembleth at thy word.

O Lord, we have set our affections on things beneath, which should have been set on things above, where our treasure is, and where Christ sits on the right hand of God. We have followed after lying vanities, we have forsaken the fountain of living waters, for cisterns, broken cisterns, that can hold no water.

We have been full of care as to what we shall eat, and what we shall drink. We have lifted up ourselves unto vanity, have looked at things that are seen and temporal; but the things that are eternal we have forgotten or ignored.

We confess that we have been unfaithful stewards, who have wasted our Lord's goods; we have not always improved or recognized the day of visitation: we have been slow of heart to understand and believe. Lord, help our unbelief. We might have been teachers of others, but we have yet to learn the first principles of the doctrine of Christ, we cannot yet bear strong meat—being but babes in holy things. In a word we have sinned against thee—and are no more worthy to be called thy son. We have leaned too much to our own understanding, and trusted in our own heart: We have minded the things of the flesh, more than the things of the spirit, and have lived in pleasures on the earth; being *lovers of pleasure, more than lovers of God.*

Intercession for the Extension of Christ's Kingdom.

O Lord look with compassion upon the world that lies in wickedness and misery. O let thy way be known upon earth that those who live without Thee may be brought to the service of thee, the living God, and thus may thy saving health be known unto all nations. Let the people praise thee, O God, yea let all the people praise thee. O let the nations be glad, for thou dost govern the nations upon earth.

O let thy salvation and thy righteousness be openly shown in the light of the heathen, and let all the ends of the earth see the salvation of our God. Give thy Son the heathen for his inheritance, and the uttermost parts of the earth for his possession.

O God; grant that in this generation the gospel may be preached unto every creature, but how shall men believe in him of whom they have not heard? and how shall they hear without preachers? and how shall they preach except they be sent? And who shall send forth laborers, but the Lord of the harvest? And wilt thou, O Lord, make us to offer ourselves willingly in the day of thy power? As a result of the preaching of thy truth grant that the peoples now sitting in darkness may see a great Light, and to them which sit in the region and shadow of death may light spring up; and be pleased, O Lord, to add daily to thy church such as shall be saved.

Enlarge the place of the tents of the true Israel, lengthen its cords, and strengthen its stakes, bring thy spiritual sons and daughters from the ends of the earth, so that in every place spiritual incense be offered to thy Name,—thus day by day from the rising of the sun unto the going down thereof thy name may be great among the Gentiles. We ask these favors in the Name of Him who came into the world to save sinners, Thy Son, our Saviour, Jesus Christ. Amen.

For Missions.

Adapted from the Book of Common Prayer.

O God, who hast made of one blood all nations of men for to dwell on the face of the whole earth, and didst send thy blessed Son to preach peace to them that are far off, and to them that are nigh; grant that all men everywhere may seek after thee, and find thee. Bring the nations

into thy fold, and add the heathen to thine inheritance. And we pray thee shortly to accomplish the number of thine elect, and to hasten thy kingdom. Have mercy upon all men, and take from them all ignorance, hardness of heart, and contempt of thy word; and so fetch them home, blessed Lord, to thy flock, that they may be saved among the remnant of the true Israelites, and be made one fold one shepherd, Jesus Christ our Lord, who at his first coming didst send his messenger to prepare the way before him; grant that all ministers and stewards of thy mysteries may so likewise prepare and make ready thy way, by turning the hearts of the disobedient to the wisdom of the just, that at thy second coming to judge the world, we may be found an acceptable people in thy sight, who reignest with the Father and the Holy Spirit ever, one God, world without end. Amen.

This Prayer for the City and Nation, from Henry Ward Beecher, combines Scriptural ideas and words in a distinctly modern appeal:

Bless, we pray thee, the city in which we dwell. Grant that it may be favored of God. It has been favored of him; and it shall be. Come thou, then, to purge away all evil, to strengthen us in all that is good in the sight of God and of man; and abide with us, that it may be a city of the most high. We pray that thou wilt bless our land. Bless those who in various ways and in different spheres are seeking its uplifting, its fuller development, its power and its usefulness. May it shine with the beauty of holiness. All over the world may its light begin to be diffused throughout darkness; and though the darkness comprehend it not, may it be rolled back till on every island, in every continent, and around the whole world, men shall be found strong in reason, in conscience, and in love, as the children of God. Amen.

The following Prayer for all People, by John Knox, well illustrates in its quaint style and spelling the value of a soul's saturating itself with the words of Scripture.

And because Thow haste commanded us to pray one for another, we do not onely make requests, O Lord, for ourselves and theym that thow haste already called to the trew understandings of thy heavenly wyll, but for all people and nations of the world, who as they knowe by thy wonderfull workes that Thow arte God over all, so they may be instructed by the Holy Spirite to believe in Thee their onely Savior and Redeemer. But for as moche as they cannot believe except they heare, nor cannot heare but by preaching, and none can preache, except they be sent; therefore, O Lord, rayse up faithful distributors of Thy mysteries, who, setting aparte all worldly respectes, may bothe in theyr lyfe and doctrine onely seke Thy glorie. Amen.

Suitable "Endings" to Prayers in Biblical Language.

O our God, let thine ears be attentive unto the prayers that we have made; O turn not away thy face, but hear us, O Lord God for thy righteousness sake. Amen.

Lord, thou hast assured us, that whatever we ask the Father in Christ's name, he will give it us: we ask all things in that name, that blessed and powerful name, which is above every name.

Lord, we have not prayed as we ought, who is there that does good and sins not? Even when we would do good, evil is present with us, and if to will be present, yet how to perform that which is good we know not; for the good that we would, we do not. But we have a great High Priest, for his sake be pleased to hear us now. Amen.

And now may the Lord our God be with us, as he was with our fathers; leave us not Lord, nor forsake us. May our hearts be perfect before thee and may we ever walk in the ways of thy commandments, through Jesus Christ our blessed Lord and Savior. Amen.

Now blessed be the Lord God of Israel, from everlasting to everlasting. Amen and Amen.

To God the only-wise be glory, through Jesus Christ, forever. Amen.

Now to God the Father, and our Lord Jesus Christ, who gave himself for our sins that he might deliver us from this present evil world, according to the will of God and our Father, be glory forever and ever. Amen.

Now to the King eternal, immortal, invisible, the only wise God, be honor and glory forever and ever. Amen.

To God be glory in the church by Christ Jesus, throughout all ages, world without end. Amen.

Now unto him that is able to keep us from falling, and to present us faultless before the presence of his glory with exceeding joy, to the only wise God our Savior be glory and majesty, dominion and power, now and ever. Amen.

[The Editor would suggest that some of the Scriptures herein employed should by all means be used according to the American Standard Version.]

The Under Shepherd of the Flock.

BY D. ALBERT HOWARD, PASTOR HIGHLAND BAPTIST
CHURCH, LOUISVILLE, KY.

Life abounds in beautiful relationships; husband and wife, parent and child, teacher and pupil, call to mind tender and loving human associations. In the spiritual realm, no more sublime analogy can be imagined than that Jesus Christ is the chief shepherd, and the pastor his faithful undershepherd, "taking oversight of the flock, not by constraint, but willingly." The shepherd leads his flock from pastures green to waters still; from grazing, to the fold. He watches over the sheep day and night. He knows them individually—their traits and needs. The weak ones are watched with anxious care. Their bruises are soothed with oil and their heads are refreshed by his gentle ministry. The capable ones are made to lead the flock whither they should go. As a shepherd cares for his sheep, so a pastor with the shepherd heart loves and watches and leads his flock.

Barrie, in his book, "*The Little Minister*", has the old outgoing pastor to say to the Little Minister: "This forenoon I was in Tillyloss for the last time, and it so happens that there is scarcely a house in it in which I have not had a marriage or prayed over a coffin. Ah, sir, it is these scenes, rather than his sermons, that make the minister. You must join the family, Mr. Dishart, or you are only a minister once a week". The pulpit is the pastor's throne. The shepherd who stands before his people on the morning of the first day of the week and brings to them a burning message from the altar of God and sends his flock away inspired and strengthened for the trials of life has performed a wonderful task and enjoyed a marvelous privilege. But the pastor who resigns his church each Sunday night until the next Sunday morning is like the shepherd who opens the door of the sheepfold for his

sheep and feeds them and lets them out the next morning to find food, water and leadership as best they can. This kind of a shepherd loses many weak and feeble ones, and many strong and capable ones drift away from the fold. He not only loses many sheep, but he fails to build up the Kingdom of God as he might. Jesus said "Tend My sheep".

The pastor who shows the shepherd heart by his daily contact with his people finds that this part of his work challenges his very best. It draws on his mental, spiritual, and physical self. After a visit to ten families, he comes home weak and almost exhausted, if he has done his best for the Master. During the afternoon, he has been father and mother, husband and wife, son and daughter, young, middle aged and old, saint and sinner. He has listened to conversation that is calculated to take the heart out of him, and he has also been strengthened by the faith which some have shown in the midst of trying circumstances. His knees are weak, his body is tired, his mind is lagging, and his spirit is in need of renewed strength. A vision of the loving Saviour who came, "not to be ministered unto but to minister and to give his life a ransom for many" has led him from place to place, and from person to person.

This pastor with the shepherd heart passing among his flock is doing a work which the world needs and for which it longs. It is a work which brings forth a harvest one hundred fold for the Kingdom of God. The pastor who goes out with his people during the week and shares with them their joys and weeps with them in their sorrows leads most of them back into the house of the Lord on Sunday to hear his message from God.

In "The Cure of Souls" Maclaren says: "If the pastoral instinct be crushed out of existence between the upper and lower millstones of raging sensationalism and ecclesiastical worldliness, then the Christian Church will sink into a theological club or a society for social reform:

if it had full play, we might see a revival of religion more spiritual and lasting than any since the Reformation”.

The pastor has a great field of opportunity in visiting his people. We cannot know our people and their needs without coming in direct contact with them in their places of business and in their homes. They will remain almost strangers to us and we cannot bring to them messages they need unless we learn them through their own conversation and business conduct. Their homes reveal to us their character and attitude toward life. When we visit them, we learn the children by name and are drawn closer to them. We become a member of the family. They tell us about their intimate affairs and we are put in position to help them in a spiritual way. The children learn to confide in us and to come to us about their spiritual condition and it is then easy to lead them to accept Christ.

We often have precious experiences when visiting the sick and carrying with us the blessed message of our Lord. A pastor with a shepherd heart learns that one of his flock is rapidly sinking into unconsciousness and he hurries to the bedside and reads to him, “In my Father’s house are many mansions”; and the dying will come back and whisper, “mansions”; and he will wait till you finish, “where I am, there ye may be also”, before he dies in peace. There is no one who can be of more comfort to the dying than the pastor who has a shepherd heart. What a blessed Gospel we have and how God honors us by putting it into our possession! And the pastor with the message of Christ can help the living who are greatly bereaved because a loved one has gone out into eternity. He can bind up their broken hearts with the comforting assurance that in that glad after-awhile, there will be a blessed reunion.

The pastor with a shepherd heart watches over all of his flock with anxious care. If one of the hundred is out of the fold, he leaves the ninety and nine and looks for it

until he finds it. If one of his flock is blessed, he feels blessed: if one loses, he feels keenly the loss. He grieves when he finds that one of his promising lambs is beginning to slip into worldliness, and he is happy when he sees one who has been weak in the faith begin to show signs of strength and unusual activity. No one rejoices more than the shepherd when he sees his flock as a whole developing into a beautiful herd producing the wool of Christian usefulness for the Great Shepherd.

He watches the person who is growing rich very rapidly and tries to help him keep close to the Lord and to praise God for his blessings. Full many a time the sheep of God has been kept from great spiritual disaster by his pastor staying close to him until the use of wealth is seen in its true light.

The pastor with the shepherd heart is also mindful of the man of means who has fought the battle honestly but has lost all. He is able to be of great strength to him as he reminds him of God's goodness and quotes: "All things work together for good to them that love God". These business men need the attention of the shepherd heart as well as the honest but poor men of our congregation. There is none with just such a message as the man of God can give.

If the pastor is to help his people in his daily contact, he must be patient and sympathetic in listening to them as they tell him of their burdens. People everywhere have their burdens and they are heavy to bear. It is universally true that people many times are greatly relieved if they can go to some sympathetic person in whom they have confidence and tell him about their troubles. They do not always want advice; they want sympathy. We do not accept the idea of a confessional except directly to God, yet man is so made that he wants to unburden himself. We can not be his mediator, but we can do him good by seasoning the conversation with the spirit of the Mas-

ter and showing him the way of righteousness. "But when he saw the multitude, he was moved with compassion for them, because they were distressed and scattered as sheep not having a shepherd" (no one who really cared for them and their welfare).

The shepherd heart believes in and heartens his people. He is to understand, to help, to comfort. They are the sheep Christ has given him, for whom He has died. People everywhere are fighting the big battle of life. They are finding it extremely difficult in many instances. We are representing God to them and we must believe in them regardless of their condition. We are to hearten them for the tasks which are theirs. We are to remind them that God is a forgiving God as well as a just God. We are also to remind them that He will strengthen them for any battle of life, provided that battle be a just one.

Victor Hugo, in his "*Les Miserables*", gives a classic example of the influence a man of God has over Jean Valjean. Because of the Bishop's belief in him, the man was transformed. Such a privilege comes often to every minister.

Goldsmith, in his "*Deserted Village*", graphically pictures the minister in his role of tender sympathizer and friend. He also brings a challenge to the minister to lead a life that is "an ensample to the flock".

"Thus to relieve the wretched was his pride,
And ev'n his failings leaned to virtues side;
But in his duty prompt, at every call,
He watched and wept, he prayed and felt, for all;
And, as a bird each fond endearment tries
To tempt its new-fledged offspring to the skies,
He tried each art, reproved each dull delay,
Allured to bright worlds, and led the way."

Book Reviews

I. BIBLICAL AND LINGUISTIC.

A New Short Grammar of the Greek Testament. By A. T. Robertson, A.M., D.D., LL.D., Litt.D. and W. Hersey Davis, A.M., Th.D., D.D. Richard R. Smith, Inc., New York, 1931. 454 pages. Price \$2.50.

It is a long advance from the first edition, 1908, of Dr. Robertson's Short Grammar, which I taught and found most valuable, to this splendid "New Short Grammar", which not only has had thorough revision at the hands of Dr. Robertson, and with the benefit of suggestions by his remarkable student and colleague, but which includes an entirely rewritten and elaborated "Part" on Accidence, by Dr. Davis, who deserves recognition as coming rapidly to stand alongside his master, Dr. Robertson, as a first class authority in all that pertains to Greek, especially the Greek New Testament. For a number of years Dr. Davis has been a devoted student of the Papyri. He is an original and independent thinker and research student. When two such scholars unite to produce this work for those who 'know the elements of Greek, and yet are not able to cope with the larger and more difficult grammars', we have a work of the highest order for its purpose, and one that many a student who might 'cope with the larger grammars' will find more convenient for frequent use.

The introduction of all the paradigms necessary to understanding all New Testament forms, is a great advantage, obviating, as it does, all need for reference to standard works, which was a handicap in the use of the eight previous editions of Dr. Robertson's work.

The Southern Baptist Theological Seminary thus continues to do its great work in magnifying the study of the Greek New Testament and of making that study fascinating and effective. There are few who appreciate the value of this exaltation of the

original New Testament. Broadus, Robertson, Davis—a notable succession and collaboration of devoted and competent students of God's word in the Greek language, a trio of scholarship unsurpassed.

W. O. CARVER

Creative Religious Literature—A New Literary Study of the Bible.

By Arthur J. Culler, Ph.D. The Macmillan Company, New York. Pages xiii, 345. Price \$2.50.

"The study of Biblical Literature here presented combines two methods. The first is the study of the literature by types, such as folk-songs and early ballads, short stories, fables, parables and allegories, lyric poetry, dramatic and epic forms, visions and symbols, and such prose forms as biography and history, maxims of wisdom, oratory and the essay. The Bible exhibits as wide a variety of literary form as can well be found. Some of these forms—as for example the parable—it has carried to a degree of perfection unattained elsewhere. The second feature of the method is the comparison of biblical material with other literature of the same type or theme. A wide variety of the best literature of many peoples is suggested for comparison with the biblical classics." The methods here suggested are the outgrowth of the author's experiments in class room and the fine success attained in this new approach to the Bible. The Scriptures in all of their original freshness, vigor, and spontaneity will not suffer when compared with the best of our literary heritage. Such a comparison will not only accentuate the abiding worth of the Scriptures but will also demonstrate the true relation sustained by the Bible to other forms of literature which draw their inspirations largely from its pages and spirit.

It is the hope of the author that our ideas of the Bible will be humanized while producing a new literary perspective. One can well believe that both results will be achieved by a careful and sympathetic study of this book. There are certain great themes which the race holds in common, whatever the form in which they are expressed; certain great hopes and longings,—thoughts of God and man, faith and trust, providence and hu-

man destiny—so that any serious undertaking to produce a comparative study of the success attained by the Bible and other literary heritages in adequately expressing these human aspirations cannot but prove profitable and enlightening.

This book is a real contribution in its particular field. It represents a great amount of work in careful and extensive investigation. The minister will find *Creative Religious Literature* a source of continuous suggestions on relating the Book of Life to the great business of life itself.

J. MCKEE ADAMS.

Three Prophetic Days of Matt. 12:40. By O. L. Hailey, D.D. The Stratford Company, Boston, Mass. 96 pages. Price \$1.00.

The problem raised by Dr. Hailey is simply whether Jesus rose "on the third day" as Matthew says three times and each time from Jesus (16:21; 17:23; 20:19), Luke four times and each time by Jesus (9:22; 18:33; 24:7, 46), once by Peter in Acts 10:40, and once by Paul (1 Cor. 15:4) or whether he rose on the fourth day as is necessary if "after three days" be interpreted strictly, which expression occurs twice in Mark (9:31; 10:34) and once (Mark 14:58), another phrase occurs "in three days" referring to what Jesus said (John 2:19). Once Matthew (27:63) has "after three days" and once in the reference to Jonah (12:40) "three days and three nights."

It is obvious that "on the third day" cannot mean "on the fourth day" as "after three days" must mean if Jesus was in the tomb full seventy-two hours. Can "after three days" be a vernacular and not precise way of saying "on the third day?" It so happens that in Matt. 27:64 the Pharisees interpret the "after three days" of verse 63 as meaning "unto the third day," clearly showing them to be equivalent (Swete on Mark 8:31). Besides, in giving the same words of Jesus where Mark (8:31) has "after three days", Matthew (16:21) has "on the third day." So also when Mark (10:34) has "after three days." Luke (9:22) has "on the third day." This is indisputable proof that the Gospel writers considered the phrases to be

equivalent. Besides, in John 20:26 we have "after eight days" for the meeting on the second night when Jesus appeared to the disciples which was of course, on the eighth day, not on the ninth. Hence the conclusion is inevitable that "after three days" means "on the third day."

There remains the difficulty about "three days and three nights" in Matt. 12:40 which I take to be just a fuller form for "after three days" (24 hour days, not days as opposed to nights). If this language has to mean and can only mean full seventy-two hours, then Jesus rose on the fourth day, and not on the third day.

More can be said, but that is enough for any one to see the claim that Jesus made that he would rise on the third day, made repeatedly and recorded nine times in the Gospels, Acts, and Epistles.

A. T. ROBERTSON.

A Life of Jesus. By Basil Mathews. With two unpublished illustrations in colors, by Holman Hunt and thirty-three photographs by the Author. Richard R. Smith, Inc., New York, 1931. 519 pages. Price \$3.00.

There is a great deal to say in praise of this new attempt to interpret the story of Jesus Christ to modern men. The author has spent a great deal of time in Palestine. He has caught the spirit of the people and of the land. He has a vivid and dramatic style and so reproduces the life of Jesus as actually going on as the author conceives it and uses the parables of Jesus as others have before him to reproduce incidents in the life of Jesus. Thus he combines fact and fancy in a way to make a charming story, though not one to be relied on in the strictest sense. He overlooks or ignores the Virgin Birth, except the angelic message to Mary, though he accepts the miracles, even the raising of Lazarus, and holds to the fact of Christ's own resurrection as proof of his messianic claim to be the Son of God and the Son of man. His critical views are conservative to an extent, though he dates the Gospel of Luke between 80 and 90 and John's Gospel between 90 and 110, probably by a

disciple of John. The book is reverent and will help those who do not know how to use a harmony, the best way to study Christ's life. Certainly it is far superior to such a book as that by Papini which had such a run. The author interprets the story in human terms in the main, but does not rule out God, though he makes no effort to set forth how Jesus is the Son of God. He does not indicate whether he was God's Son in heaven before the Incarnation.

A. T. ROBERTSON

The Day of Jesus Christ. A Study of the Philippian Church. By J. C. Massee, D.D., LL.D. Fleming H. Revell Co., New York, 1931. 125 pages. Price \$1.25

Dr. Massee has a passion for preaching and one feels the throb of his heart in these burning evangelistic messages growing out of the study of passages in Philippians. He applies Paul's message to present-day problems effectively. It is no wonder that Dr. Massee's own ministry has great results in winning souls to Christ.

A. T. ROBERTSON.

The World of the New Testament. By T. R. Glover. The Macmillan Company, New York, 1931. 231 pages. Price \$2.00.

Dr. Glover is never dull. In this brilliant volume of lectures he scintillates on every page. Few men to-day know the Graeco-Roman world so well as he does. It must be confessed that he does not show the same first hand knowledge of the Old Testament that he undoubtedly has of the Greek and the Roman literature. The volume does not undertake to give the facts of the history and life in which the New Testament was written, but rather assumes a working knowledge of these facts of ancient history that every New Testament student ought to have and usually does not possess.

On the basis of this assumed knowledge Dr. Glover moves in masterly fashion as an interpreter of Greek and Roman, of Alexander the Great and Julius Caesar, of the Hellenistic Town and of the Man of the Empire. His insight is keen and his gen-

eralization often startlingly modern as he draws parallels with life and education to-day. For the man and woman of culture this volume by Dr. Glover will be a tonic that will stir the blood to new and richer appreciation of Christ and Christianity. There are students by the hundred who ought to read this book to get rid of a shallow affectation of superiority to Jesus Christ our Lord.

A. T. ROBERTSON

Handbuch zum Neuen Testament. Der Hebräerbrief. Zweite, neu bearbeitete Auflage. Von Hans Windisch, 1931. Verlag von J. C. Mohr (Paul Siebeck), Tübingen, Germany. 135 pages. Price, Im Einzelverkauf M. 6.—, geb. 7.50; In der subskription M. 5.40—, geb. M. 6.90.

A thorough revision of this able piece of work by Hans Windisch has brought it up to date. Nowhere can one get modern German opinion concerning this great Epistle in briefer compass than here. The author holds to 80 A. D., as the probable date, too late, I think, and he is, like all of us, uncertain as to the author. He objects to Apollos on the score that we have nothing else to measure Apollos by. That is true, but it does not rule out Apollos as a possibility. But this is a stimulating discussion of Hebrews.

A. T. ROBERTSON

II. HOMILETICAL, SOCIAL AND PRACTICAL.

Contemporary Social Movements. By Jerome Davis, Ph.D. Published by the Century Co. 901 pages. Price \$5.00.

In this comprehensive study of modern social movements Dr. Davis has not only produced a monumental piece of work, but has answered a real need of the American public. It is a book for students in that it does not present one viewpoint alone, but furnishes material from various sources arranged in such a way as to facilitate the reader's own critical judgment upon the movement under discussion. "The aim is to make the student

‘muscular of mind’, to help him think rather than to take over ready made pattern ideas about each social theory.”

The first section is given to some sociological considerations, including some reasons for studying these modern social movements, and a discussion of the course of social movements generally, social central, leadership, etc. Then follow chapters dealing with Utopias, Socialism, Communism, Fascism, the Co-operative Movement, the British Labor Movement and the Peace Movement. There are comprehensive bibliographies at the end of each chapter.

The treatment of the subject of Communism may serve as an illustration of the method in every case. First there is a list of questions on Communism which serve to quicken the interest and guide the attention along the most important channels as the study is pursued. Then follow sections on the history and causes of the movement, the leaders (Lenin and Stalin), the theoretical program of Communism, the consequence of Communism, and finally the significance of the movement for the United States. In the same comprehensive and stimulating fashion the story of Socialism and Fascism is told.

The sections dealing with the philosophy of each movement are taken directly from the writings of their various leaders, thus permitting each movement to speak for itself concerning its bases and ideals. Norman Thomas speaks for Socialism; Lenin and Stalin for Communism; Mussolini and other approved writers for Fascism; its own platforms for the British Labor Party.

Concerning the author and his book Dr. E. A. Ross writes, “Our author is an honest guide to these great social movements. He summons the doughtiest combatants on both sides—critics as well as champions—and lets them fight it out in the presence of the reader. . . . No doubt Professor Davis has a definite social philosophy and program of his own, but it is plain that he is not bent on ‘putting it over’ in this book. Conscientiously he limits his role to giving the setting of each several movement, pruning away the falsehoods and misconceptions which hinder one seeing just what are the issues involved, and suggesting what significance they hold for our own society.”

Already in the hands of Professor Davis it is a proven text book, and no doubt will be widely used in other universities and seminaries. It ought also to find its way to the study table of many pastors.

J. B. WEATHERSPOON.

Our Economic Morality and the Ethic of Jesus. By Harry F. Ward. Published by the Macmillan Company. 329 pages.

This volume, first issued in 1929, has had a wide reading. Professor Ward is the professor of Christian Ethics in Union Theological Seminary, and is the author of other works dealing with our social morality. He has decided convictions concerning the irreconcilable antagonism between the ethics of Jesus and our economic practices, and in the first chapter he gives his reasons—and carries his point.

In the ensuing chapters are discussions of the *laissez faire* doctrine, competition, the profit-motive, property and the economic virtues. In these discussions the author is not as methodical and logical in his treatment as he might be, although there is progress, and a passion carries the reader along. When one has finished a chapter he has a very distinct impression of the author's attitude, though he might not be able to recall his argument readily. This does not mean that there is no argument clearly stated and buttressed by fact. One finds the claims of the traditional economics stated and answered in detail. We need the cool philosophic writer like J. H. Hobson and his "Economics and Ethics," and we need writers like Professor Ward who write with enthusiasm and do not hesitate to put exhortations and exclamation points in their arguments, men who manifestly want to inspire action as well as create opinion.

Conservatively minded men will think the picture overdrawn here and there, and the criticism over stated, and the student who has not had a thorough course in Christian ethics will wish for more definite exposition of the Christian principles, but it is a needed volume, thought-provoking and challenging.

J. B. WEATHERSPOON.

Men of the Great Redemption. By William L. Stidger. Published by the Cokesbury Press. 216 pages. Price \$1.50.

The conviction which led the author to write this book appears in these words from the preface, "If we any longer expect to have a redeemed society, a regenerated industry, a prophetic pulpit, and a church which has recovered its lost beauty and its ancient attractiveness, we shall have to go back to preaching the gospel of redeemed men." In order to show the appeal of the gospel to all sorts of men and the meaning of religious experience to individual men in their various pursuits, and thus to emphasize the necessity and worthwhileness of bringing the gospel of personal redemption to this age, Dr. Stidger presents the experiences of this book.

We find a series of well told stories of the religious experiences of modern men. They begin with the conversion of Fred Stone, the comedian, and include the experiences of Edwin Markham, the poet; Charles Connick, the artist; Charles M. Sheldon, and others from the ranks of business, science, and literature. It is a book for preachers and laymen alike, an encouragement to Christian living and personal evangelism, as well as a rich mine of illustrative material.

J. B. WEATHERSPOON.

Jesus as a Friend. By George Stewart. Published by Richard R. Smith. 156 pages. Price \$1.50.

In this attractive and stimulating series of sermons this well known writer portrays the character of Jesus as it is revealed in his friendly ministries. His compassionate and healing contacts with the leper, the paralytic, the man with the withered hand, the unknown woman, blind Bartimaeus; and his spiritual ministry to John the Baptist, Zacchaeus, Peter, the thief on the cross, and Thomas, are among the rich stories that are retold in beautiful and inspiring exposition. "Jesus as a Friend" is a title to draw many readers and none who reads this portrayal will be disappointed.

J. B. WEATHERSPOON.

Great Themes of the Christian Faith. Arranged by Charles W. Ferguson. Published by Richard R. Smith. 204 pages. Price \$2.00.

This is a collection of sermons on various themes preached by some of the leading American preachers. Although "the idea of a collection of star performers was entirely remote from anything the publishers had in mind" the selection of writers is a very happy one. The names of Morgan, Buttrick, Hughes, Little, Vance, Jefferson, Merrill, Beavan, Sockman, are well-known and always inviting. One notices among the contributions three Southern preachers, Chappell, Vance, and R. G. Lee. Ernest Fremont Little furnishes a challenging sermon on the Kingdom of God. Dr. Jefferson deals with a modern problem in "Talking Peace and Thinking War."

Every sermon is characterized by spiritual force, and our homiletical literature is enriched by such a fine collection.

J. B. WEATHERSPOON.

The Quest for Social Justice. By Harold U. Faulkner. Published by the Macmillan Company. 390 pages. Price \$4.00.

This is one of a group of volumes on American life covering the entire period of American history. Concerning the series, not yet completed, the publishers have the following to say: "Each volume is complete in itself and offers an independent history of a particular period of our development. Together they portray the environments, occupations, amusements, and interests of all types of the American people, historical and contemporary. . . The accounts are interpretative as well as descriptive, and present with accurate insight the causes and consequences of changing conditions." What one would expect from such a description is fulfilled admirably in the volume before us.

"The Quest for Social Justice" is a social history of the United States from 1898-1914, a brief period, but as this volume shows, a period packed full of significant change. At the turn of the century because of its industrial experiences, through the increase of machinery, immigration, urbanization, and be-

cause of the strain upon its older individualism the country was ready for tremendous political, economic and social changes. Many of these changes are described by Professor Faulkner, and one feels that he has really seen the moving life of a great nation in quest of social justice. Big business, the labor movement, the decline of the *laissez faire* doctrine, the progress of co-operation and social control, the meaning of the revolution in transportation, the changing status of women, child welfare, religions, reform and educational movements, health, amusements, all are seriously and most instructively discussed.

Such a view of American life as this, such an approach, must magnify the meaning of citizenship and give light for those who are to-day the makers of American history. The volume is also a valuable reference book for students dealing with the social movements of the period. J. B. WEATHERSPOON.

The Things Not Seen. By Richard Tilman Vann. Published by the Sunday School Board of the S. B. C. 183 pages. Price \$1.50.

To one who has been from childhood an admirer of Dr. Vann, regarding him always with a sense of reverence, it is a distinct pleasure to receive this volume of splendid sermons. From the beautiful "Dedication" to the noble apostrophe with which the book closes it is a noble production. The purpose of the author expressed in the preface, that the sermons should preserve the three qualities of spirituality, simplicity, and faithfulness, has been admirably fulfilled.

There are fourteen sermons covering a wide range of subjects, doctrinal, practical and evangelistic. Subjects are developed logically and texts are faithfully interpreted. Inferences from texts are clear and convincing. The style is chaste and clear, and often beautiful without being ornate. But the greatest virtue of the sermons lies in the wholesome truths which they bring, and the calm, purposeful and confident spirit which breathes in them. They will be read for themselves and not merely in appreciation of their revered author.

J. B. WEATHERSPOON.

What to Preach. By Henry Sloane Coffin. Published by Richard R. Smith. 189 pages. Price \$1.00.

These Warrick Lectures on preaching, published in 1926, are now available in the Dollar Library. Dr. Coffin's subject is presented in five lectures on Expository, Doctrinal, Ethical, Pastoral, and Evangelistic Preaching. And there is a refreshing freshness of treatment all the way through. Every chapter is crammed with practical suggestions, with numerous illustrations of what is suggested. Not all preachers will take all his suggestions or agree with all his opinions and interpretations, (Dr. Coffin would not expect so much), but it will repay reading by the alert preachers who failed to see the earlier edition.

J. B. WEATHERSPOON.

Personal Power. By William L. Stidger. Published by Richard R. Smith. 237 pages. Price \$1.00.

Published in 1929 this volume now reappears in the popular priced Anvil series. It is a series of Dr. Stidger's famous book-sermons, in which he uses books on psychological subjects and makes a psychological approach to many problems of human conduct. Based upon Macdougall King's "Nerves and Personal Power" is a sermon on "Energy the Basis of Personal Power." From Benjamin Kidd's "The Science of Power" is drawn a sermon on the "Theory of Personal Power." In the same manner there are sermons on fear, self-discipline, self-projection, growth, goals, etc. And in every case the treatment is practical and inspiring.

This method of preaching, a novelty and ill-performed experiment for most preachers, is an established practice with Dr. Stidger, and in his hands is most interesting and helpful. If one has not studied his method this volume will serve as an example of how it may be done in a difficult field. It also emphasizes the fact that every ministry ought to have a practical knowledge of psychology, besides being helpful in its treatment of problems of personal power.

J. B. WEATHERSPOON.

Beds of Pearls. By Robert G. Lee. Published by Richard R. Smith. 112 pages.

This volume is the author's exposition of I Cor. 15:3-4, written in his characteristic style and bearing throughout the marks of a great conviction. The text lends itself to ready analysis, by which the author is guided in his chapter headings, condensed in every case to a single word, such as the curse, the Christ, Calvary, Constraint, etc. And each of these subjects is made a center from which his finely cultivated imagination and rhetorical bent lead the author upon many adventurous flights. One finds many striking and beautiful expressions of truth, a wealth of Scripture references, wisely put illustrations, from biography, history and literature. If one might offer a criticism of so earnest a book it would be that the apparent effort at striking phrases and the extreme multiplication of analogies and figures tend to obscure the main subjects. The paragraphing also obscures the lines and progress of the thought. The book, however, contains a rich message and will find many delighted readers.

J. B. WEATHERSPOON.

Sermons in Argot. By James I. Vance. Published by Richard R. Smith. 180 pages. Price \$1.50.

The sermons of this book are simple, direct and stimulating. The title and the foreword are misleading in that one begins to read expecting much more slang and jargon than one finds. And the author need make no apology for the simplicity of his language; he ought on the other hand to be congratulated on his high view of the proper dignity of preaching and the sermon which would call forth an apology in this case. This writer has read many sermons which might with much more justice be called sermons in argot for which no apology was thought necessary.

These twenty sermons "discuss religion in the language of ordinary life." Paul is called a 'go-getter.' Elijah is 'down and out.' Zaccheus was a 'rich crook.' One might bring also illustrations from life that are told in the language of the sphere

from which they come, but this has greatly strengthened the message. From the standpoint of style one might call the book "Dignity in the Streets". There is everywhere a seriousness of purpose by which the message grips the reader.

J. B. WEATHERSPOON.

Girded with Gladness. By Bruce S. Wright. Published by the Cokesbury Press. 152 pages. Price \$1.00.

The well known writer of devotional books has given the public another beautiful volume, beautiful in meaning, sentiment and expression, as well as in workmanship. "Girded with Gladness" is a book to awaken gladness in Christian service. It is an appropriate gift book for old and young, for sick and well. There are thirty brief chapters averaging less than five pages each upon a great variety of topics, beginning with the "Gladness of Religious Certainty" and concluding with the "Gladness of Tribulation."

J. B. WEATHERSPOON.

Radiant Religion. By A. Z. Conrad. Published by Harper and Bros. 162 pages. Price \$1.50.

This volume of sermons and addresses from the pen of Dr. Conrad is welcomed by the large number of readers already acquainted with his faith and eloquence. Radiant religion, immortality, temptation, discipleship are among the themes. Dr. Conrad writes in a vigorous style and preaches a vigorous faith. He is fully awake to the perils of much that is current in modern thought and life, and speaks with great force against the rationalism, false psychology and moral ideals that are antagonistic to evangelical faith. He believes in a heroic Christianity as such subjects as the following indicate, "Your Back to the Wall," "The Game of Life," "Do you Dare," or "The Heroic in Genuine Christianity," "Tempted, but Triumphant," and "Sailing Uncharted Seas." If the note of challenge, conquest and triumph has gone out of your preaching, read these sermons.

J. B. WEATHERSPOON.

III. MISSIONS AND HISTORY.

Men of Conviction. By Henry Bradford Washburn. Scribners, 1931. 250 pages. Price \$2.50.

A quotation from the cover-page will best describe the purpose of the author:

"Profound religious experiences—so deep, so powerful that they change the man, and through him his time—come to very few. Dr. Washburn has found that many such men have exerted genuine and vital influence upon his own life, and his religious life. In this book he shares these very significant experiences with the reader. He describes the lives of six—Athanasius, Benedict, Hildebrand, St. Francis, Ignatius Loyola, and Pius IX—their aims, their accomplishments, their effect upon their times, and upon him—a sincere and religious man in this twentieth century—a time unlike any the world had yet encountered. Hence this book is Dr. Washburn's personal confession of the living value these six have had for him, and for his own problems in this confusing day. His book's virtue, as well as its purpose, is that it clearly reveals that what he has learned from these men is important and, indeed, vitally applicable to us all."

While one reads the book with delight, yet one feels that upon the average reader a totally wrong impression will be made. There are so much legend and purely personal imagination mixed with history that one often wonders if the good Doctor is not writing an apology for some of the worst elements in Roman Catholicism. The language, concept and theology are peculiarly medieval. Athanasius, it is true, comes in before the pagan hand of Rome had placed its blight upon spiritual Christianity, but the author deals more with his contemporaries and the almost wholly *Eastern* council of Nicea than with Athanasius. The weaknesses, failures, etc., of the others largely vanish in his portrayal of them. Benedict of Nursia seems to be "lugged in" to pay a lasting tribute to the "curse of monasticism." Hilde-

brand, and even Innocent III! have nothing but the purest and most unselfish motives. The greatest value of the book, one believes, is the preservation of so much purile legend that the student of to-day scarcely knew existed. One wishes to commend the author for his wide and first hand research, and for his unswerving stand for an initial and continued spiritual experience with Christ. But one marvels at the same time, how such an experience can justify, much less be helped by, many of the central features of the characters chosen. The historical parts of the book are excellent and of abiding value. The "Myths and musings" are interesting indeed, and will be helpful if not taken for history. After every allowance has been made for Loyola, the fact remains that his warped but fertile mind issued into motives which were seized upon by a debased papacy as the most effective, even if the most pernicious agency ever known, to combat a growing Protestantism along with rising tides of spiritual Christianity. It is far too late to apologize for Jesuitism, the inquisition, council of Trent or the papacy, whether exemplified in Loyola, Pius IX or Pius XI! This is exactly the sort of book one would expect from a cultivated Anglican in America who has found Christ in spite of his training, associations and general leanings. One wishes for the book a wide but discriminating reading.

F. M. POWELL

Religion on the American Frontier, the Baptists 1783-1830. By William Warren Sweet. Henry Holt and Co., New York, 1931. 652 pages.

This is a rare and precious volume, because it brings into one book many documents "growing out of the Baptist movement from the close of the Revolution to about 1830." These documents, widely scattered have been "ferreted out" and put together with skill and patience by the author in such a way as to make interesting reading, besides being a thesaurus for ready reference. It presents truly a "cross section of American life," as it shows "conclusively that the churches were the moral courts of the frontier."

The book is divided into two "Parts", I and II, part one being an "introduction" with five chapters: "The status of the Baptists at the close of the Revolution," "Baptist Migration and Expansion Westward," "The Frontier Baptist Preacher and the Frontier Baptist Church," "The Rise of the Anti-mission Baptists: A Frontier Phenomenon", and "Anti-slavery Movements among Baptists." To the general reader this is the most interesting part of the book as it is done in excellent fashion by Prof. Sweet, and is a story that never ceases to captivate, regardless of the number of times told.

Part two, has ten chapters, and is headed as "Documents Illustrating the Work of Baptists on the Frontier." These "Documents" are real source material, gathered from wide areas, and among them are to be found "private and circular letters, diaries of frontier preachers, minutes of churches and associations, records of discipline, pronouncements on matters public and private, etc." Many of these, of necessity, deal with Kentucky preachers, churches and associations. This book, one of a series,—that of the Presbyterians and Congregationalists will come next—gives not only a cross section of American life, but is a real contribution to the social history of the United States as well as to its Church History. With such a fair and monumental treatment as is given in this volume, one awaits with interest and anticipation the forthcoming volumes from the pen of the capable and gifted author. F. M. POWELL

Pequeno Manual De Missoes. por L. M. Bratcher, A.B., Th.D., D.D., Rio de Janeiro, 1930. Casa Publicadora Baptista. 156 pages. Three Bindings at 3½, 4½ and 6 milreis respectively.

This is one of a set of study books for the Baptist Young People of Brazil. It is, however, well adapted for study by all classes of people who are interested in the work of Baptists, and in the work of missions in Brazil, and much of it of interest to Christians and especially to missionary workers anywhere.

Its chapters deal with the teaching of Missions in the Old and the New Testaments; the Holy Spirit as the Power in Mis-

sions, sketches of outstanding modern missionaries; functions of the Gospel; full account of the Boards of Missions of the Brazil Baptist Convention, both the Home Board, of which the author is the Secretary, and the Foreign Board which conducts work in Portugal.

Naturally the author has depended largely on other writers for his material in the earlier chapters, but has shown real independence as well. He has brought to the readers a number of fresh stories of workers in Brazil whose stories have not been told in print before. He has made a very interesting and useful manual for Brazilian Baptists. The work is properly and sympathetically introduced by the secretaries of the various Brazilian organizations, Foreign Board, Women's Union, and Young People's organization.

W. O. CARVER.

Pioneering for Jesus: The Story of Henrietta Hall Shuck. By Thomas S. Dunaway, D.D., Sunday School Board of the S. B. C., Nashville, Tenn., 1930. 159 pages.

A notable missionary pioneer, at least comparable to Ann Hasseltine Judson, in beauty of person and character, as also in hardship and sacrificial sufferings in behalf of Christ and the heathen, first woman missionary of Southern Baptists in their separate organized existence, is here recovered from relative obscurity and made to live for the thousands who will read the biography, and the thousands more who will hear by word of mouth from the readers.

Confined to a hospital, Dr. Dunaway forgot some of his pain and mitigated his deep disappointment in being held out of his ministry, by research and compilation and writing for this story. And he put into it devotion and so has made it a real ministry to the work of the gospel. With deep gratitude to friends who helped him to get material he reveals the great amount of labor and the careful pains that were expended in making this a reliable, as it is a very readable, story of a life and work that enter fundamentally into the Southern Baptist denomination, and that add to the honor and glory of the missionary enterprise.

W. O. CARVER

The Origin and Growth of Religion. By W. Schmidt, Professor in the University of Vienna. Translated from the original German by H. J. Rose, Professor of Greek in the University of St. Andrews. New York, 1931. Lincoln MacVeagh, the Dial Press. 302 pages. Price \$5.00.

This work of major importance in the field of the comparative history of religion comes to hand too late for a full review in this issue. Yet I wish promptly to make note of it.

It is by a first class authority in its field. It deals both with the facts and quite fully with the various theories for organizing and interpreting the facts. It is fully documented with exact citations. The logical arrangement and orderly procedure make for easy study. It is a work to take immediate place in the furnishing of every student of Religion. The translation would seem to be remarkably well done.

W. O. CARVER

Works of Martin Luther. Edited by Henry E. Jacobs. A. J. Holman Co., Philadelphia. To be complete in six volumes. Vols. I, II, III and IV now complete. Price per volume, \$3.00.

These remarkable volumes represent a "labor of love" on the part of a number of leading Lutheran scholars whose real purpose is to give the average student, as well as the technical scholar, an opportunity to form an independent estimate of Martin Luther by making the works of Luther himself available. Under the leadership and direction of Prof. Jacobs, the best translations, with introductions, copious notes from originals—German and Latin—of all of the most important works of that world figure, Martin Luther, are given in the English best calculated to convey exactly what Luther meant to say and teach.

There is additional value in these volumes, that the translators and compilers are cultivated Lutherans, are in sympathy with the outcome of their arduous toil, and are thoroughly conversant with the German of Luther's day and the present day. These selections from his works are of vital interest and necessity to the understanding of the great Reformer, and the translations

are "par excellence". The numerous notes and sympathetic comments command the respect of the scholar and kindle the interest of the average reader to learn more about one of the outstanding characters of all history. Incidentally, a study of these works of Luther, furnish a rich contribution to the knowledge of the religious, social and political conditions of Luther's times.

Each volume will contain from 300 to 500 pages, according as the number of documents, arranged chronologically, call for more or less space, comment, notes, etc. Surely there should be a ready response to these volumes. To the student of history they are invaluable and to the student of Church History, a necessity. The binding and printing are of a high order and the translations so well done, that one pours over the pages for the sheer delight of the narratives. These narratives are not only history of the highest order in themselves, but they have made and are still making history. This group of sympathetic scholars who are making these volumes available, with no thought of personal profit, put all students in their debt.

F. M. POWELL.

Baptists in Burma. By Randolph L. Howard. The Judson Press, 1931. 168 pages. Price \$1.00.

Here is a book that all students of history and lovers of missions will welcome. It is not in any sense a "partisan" book. While the author is a Baptist and writes of Baptists in Burma, yet there is so much history, so much story, so much insight, so much "Religions" and so much sympathetic missionary enthusiasm and technique that it is a book for all evangelicals who are seeking to make Christ Lord in the hearts and lives of the untouched millions in this part of the orient. A word from the flap of the cover is not mere sales' talk:

"It reads like a romance but it is the work of a statesman. The great men who have made Burma missions the pride of Baptists; the country and its government; who and what the people are, and what it means to be their missionary, all are

detailed in fascinating fashion. The book is a splendid corrective for the present perplexity for the whole missionary problem. What is coming in missions no man knows, but he will be greatly helped toward the answer by this satisfying volume."

Again from the "Foreword" by Wm. A. Hill, 'this book is full of vivid word pictures and panoramic descriptions showing the changing life of this people under Christianity's influence. As a reading book, . . it has the charm of a continued story; as a book of inspiration, it looks toward . . the Christian conquest of the Orient! as a source-book, it has the value of a compendium of information; as a study-book, it has the teaching quality of a trustworthy record."

The book is made up of ten chapters, beginning of course, with Adoniram Judson, and on through the intervening years, ending with "Readjusting Relations." The last chapter is followed by "questions for discussion" arranged by chapters and then, a select list of "Book on Burma".

The Book assumes more knowledge of Burma than the average reader will possess, but this (one's only adverse criticism) can be, and generally will be, corrected by further reading and study. While one deeply regrets that Dr. Howard was compelled to leave his work in Burma, for which he was eminently fitted, one rejoices that his connections are such here that he can and does promote the work so near his heart. This book deserves an immense sale.

F. M. POWELL.

IV. THEOLOGICAL, PHILOSOPHICAL AND APOLOGETIC.

Friedrich Nietzsche. By George Burman Foster, Late Professor of the Philosophy of Religion in the University of Chicago. Edited by Curtis W. Reese, Dean of Abraham Lincoln Center, Chicago. Introduction by A. Eustace Haydon, Professor of Comparative Religion in the University of Chicago. New York, 1931, The Macmillan Company. 250 pages. Price \$2.50.

Why a study of Nietzsche just now? And why this particular study by Dr. Foster, lectures which "took form during the troubled years of the great war when the name of the lonely prophet of the *Urbmensch* was bitterly maligned and his teaching much misunderstood?"

The answer lies, probably, in the suggestion that the Editor idealizes and idolizes Nietzsche as few men do to-day and because he looks upon the late Dr. Foster as his most adored teacher, as a man who "shook the very foundation of orthodoxy and contributed in a larger way to the present humanistic trend in religion." More nearly and more frankly than any other humanist I have read Dr. Reese shares Nietzsche's hatred of Jesus and of Christianity.

Similarly the author of the Introduction was a devoted student of Foster's and finds the key to the constant change of Foster's positions "*in his humanism*". He praises his teacher in that "at the end he reached a naturalism rich with emotional qualities because inclusive of all the values of human creative attainment and possibility." He finds in Foster an extraordinarily capable interpreter of Nietzsche, because, for one thing, "both men made the pilgrimage out of orthodoxy unable to find rest on any plateau of compromise until they set their feet upon the adventurous and uncharted path of pure naturalism."

I am not prepared to accept this evaluation of Foster, but I am quite ready to join in the praise of his interpretation of Nietzsche. The work is done with rare ability and insight. It has Foster's touch of sympathy and desire to go the limit in agreement. Foster was never able to be judicial nor to hold

himself independent of the author he was studying. He had no standards for consistent handling of thinkers.

This volume is manifestly prepared in the interest of naturalistic humanism. It is doubtful whether very many will care now for a study of Nietzsche, but such as do will find here a very satisfying study.

W. O. CARVER.

The Nature of Evil. By Radoslav A. Tsanoff, Professor of Philosophy, the Rice Institute. The Macmillan Company, New York, 1931. 447 pages.

The Publishers note is so accurate in description and so fair in praise that I adopt it entire:

"The tragic sense of evil is man's overwhelming problem, a constant enemy, which he must conquer or elude. 'What terms can we make with evil?' has been the query of men throughout the ages who have striven for some adequate conception of its meaning, some lessening of suffering through understanding. This scholarly work discusses the efforts made by philosophers, theologians, and literary men, from Job to modern times, to comprehend the nature of evil. Buddha, Zoroaster, the early Christian thinkers, Pascal, Leibniz, the eighteenth century English philosopher, Voltaire and Rousseau, Tolstoi, Goethe, Leopardi, Alfred de Vigny, Schopenhauer, Hartmann—and scores of others are called to witness. Their varying conceptions are synthesized into a consistent whole by the author's vigorous thought and lucid, graceful expression. The final chapter gives his own interpretation of this major personal and philosophic problem. The book is at once a study of comparative literature, philosophy, and theology, and a worthy successor to the author's previous work, 'The Problem of Immortality'."

Of course we have no complete history of thought on Evil, but a most engaging historical approach. The final chapter outlines the author's own view in brief, 37 pages. The "gradational view of evil" combines relativity in values and judgments with an ideal of perfection; "expresses", as the author sums it up, "essential characteristics of our logical, aesthetic and moral

activity, does justice to the complexity and dynamic hierarchy of nature, and points to an idea of perfection that does not nullify the fundamental character of value of which perfection is rightly conceived as the apogee."

Here is reading as wholesome for our day as it is interesting in thought and fascinating in expression.

W. O. CARVER.

The Autobiography of God. An Interpretation by Ernest R. Trattner, Author of "Unravelling the Book of Books. Charles Scribner's Sons, New York, 1930. 312 pages. Price \$2.00.

"This book aims to present, in narrative form, a conception of God that shall satisfy the enlightened common sense of our day. The device which the author has employed is a bold one: God is represented at speaking for Himself, making available, as it were, His own biography. This device the author has carried out with a reverence and a sincerity that justify his daring.

Man's growing understanding necessitates an evergreatening conception of God. It is a God intelligible to the modern mind Who is made to speak in these pages, setting forth in simple language His own account of the creation, of His evolutionary method, His beginnings in the minds of men, His gradual unfoldment throughout history, His slow emergence from the mists of human superstition and intolerance, and, finally, His greater purpose for mankind and the universal order."

The author is modest enough to recognize that "as reverently as it was set forth, it was nevertheless a rather bold thought to suggest that God make available His own biography." He seeks to justify his course by the claim to a "*vision*, where anything like arrogance is utterly unknown." One may suggest that at least his discussion might with modesty have claimed only to be *an*, not "The" Autobiography of God.

What we have is a facile, discursive story of some phases of the growth in history of the concept of God and of religion, with emphasis all the way on the defects in the concept and on the

mistakes, errors and sins in religion. While the emphasis is there and so a one-sided picture is presented, there is also a measure of the constructive and optimistic, with some appreciation of the inevitable difficulties and of the values of religion.

One finds it impossible to think that God would give just this account of his discovery by man and revelation to man, especially that God would quote certain authors here given prominence or so glibly parade certain evils that lie along the way of organized religion.

The work is done with fluency and grace and if one can approve of such a work he will think it admirable carried through.

W. O. CARVER

World Revolution and Religion. By Paul Hutchinson. The Abingdon Press, New York, Chicago and Cincinnati, 1931. 201 pages. Price \$2.00.

Of course Hutchinson would be penetrating, searching, bold—and one-sided. He is of the type who sees conditions, facts and forces with passionate earnestness, real excitement, in the immediate and pressing present, yet with all too limited a horizon and too vague a footing in the philosophy of history. Consequently he points to conclusions—while professing to avoid them—which more conservative students cannot accept.

His analysis of the present, unprecedented world revolution in the realms of politics, social organization, racial relations and religious is graphic, keen, arresting. He adopts the all too easy attitude of criticism of the church, overlooking, as so many do, the positive work and value of the church and the magnitude of its task. A better historical perspective is needed.

The author is one of those who having found God through Christ and His church can, nevertheless, now see that we can possibly get the God experience and power for the great tasks which the world presents without too much dependence on Christ, even by the abandonment of the existing church, and can even dispense with the "Christian name." It may be well enough not to jump into so tremendous a job without at least some of

the equipment that has done very considerable jobs in the re-making of humanity in other days. For after all it is Christ Jesus who has forced upon us the various phases of world revolution and it will be under his banner that we successfully use the opportunity afforded by the present condition. It will be well to go with the Son of Man to deal with the sons of men in the effort to create a "new human race". Paul was a bit ahead of us with that ideal and goal. He was probably right in finding that "God was in Christ Jesus reconciling the world unto himself."

But Hutchinson is doing well to take up the fire gong and summon sleeping Christians to consider the earthquake, the wind and the fire.

W. O. CARVER.

Creation or Naturalism. By H. T. Fisher. Published by the Author, 1930. 133 pages.

This book is intended to show the validity of the objections to the Darwinian theory of evolution at its essential points. The author knows thoroughly the literature on evolution from Darwin to the present. He has thought long and deep on the subject; and his conclusions are made after a searching examination. It is remarkable that a man of the age of the author—he was born in 1839—should be able to write with such fascination, such virility, such cogency as characterizes this book. And what makes the book very interesting is that the author's mature life has spanned the time from Darwin to the present.

W. HERSEY DAVIS.

Conflicts in Religious Thought. By Georgia Harkness, Professor of Philosophy in Elmira College. Henry Holt and Company, New York, 1929. 326 pages.

An untechnical discussion of the principal religio-ethical questions, carefully arranged in logical order, where all subjects are dealt with frankly. It is all done in a way to make it easily

read and understood by any one capable of reading and thinking. "The book aims to (and does) give a simple statement of the major problems of religious thought with some suggestions for their solution. It deals with the profoundest questions and conflicts of human thinking, and in the argument here presented the author's main objective, aside from the desire to state it truly, has been to avoid stating profoundly.

The worst feature of the book is that it ignores the person of Jesus Christ and the new and nature of redemption. Here surely is a realm of religious thought, whatever one thinks within this realm.

W. O. CARVER.

The Head of the Corner: A Study in Christian Origins. By Louis Matthews Sweet, S.T.D., Ph.D., Cyrus H. McCormick Professor of Systematic Theology, Presbyterian Theological Seminary, Chicago, New York and London, 1931. Charles Scribner's Sons. 248 pages. Price \$2.00.

There is no more vital and compelling argument for the evangelival interpretation of Jesus Christ as the Son of God than the process by which Jesus has been built into the structure of the Christian religion'' and through the Christian religion into the progressive history of humanity. Dr. Sweet has here recorded the processes of his own experience in grasping and being grasped by this supreme fact. His confession will give guidance to many another. It moves with the vigor, frankness and earnestness which we must expect from its author.

W. O. CARVER

Science and Religion Today. By Thornton Whaling, D.D., LL.D., Litt. D., Professor of Systematic Theology and Ethics in the Louisville Presbyterian Theological Seminary. Chapel Hill. The University of North Carolina Press, 1929. 74 pages.

The eloquent and winsome theologian was McNair, Lecturer at the University of North Carolina in the spring of 1928. He delivered three addresses on *The Rights of Science; The Re-*

lations of Science and Philosophy; The Relations of Science and Religion. I regret that only now has the printed volume come to me. The method is that of the popular use of scholarship in apologetic discourse. There is the emotional elements of evangelical challenge, while at the same time there is vigorous thinking with important discriminations, and extensive use of selected authorities in the several fields. It is a book that any intelligent Christian can read and it will comfort the faith of many who may have undefined fears that science and philosophy are antagonistic to vital faith.

W. O. CARVER.

The Making of Man: The Bishop Paddock Lectures 1929-30. By W. Cosby Bell, D.D., Professor of Philosophy and Theology of the Christian Religion, Virginia Theological Seminary. The Macmillan Company, New York, 1931. 277 pages. Price \$2.00.

I am glad to announce this volume by the author of "Sharing in Creation", a work which I commended highly upon its appearance and have found valuable for studious young men.

Later I may be able to give some fuller discussion of these Lectures. There are eight of them after the Introduction, itself engaging in its discussion of "I What is Man? II Son of God: III "The" Son of God: IV Such Teaching at Once Permanent and Adaptable."

We follow on to read of *Life, Human Life, The Failure of Life: Sin, The Development and Consequences of Sin, The Life of God, The Way of Life: Faith and Repentance; Sacrifice and Forgiveness, Eternal Life.*

Dr. Bell is not so much the profound theologian as a fresh, original, penetrating and suggestive interpreter of the vital experience of the life in Christ.

W. O. CARVER.

V. MISCELLANEOUS.

The History of Fundamentalism. By Stewart G. Cole, Crozer Theological Seminary, Chester, Pa. New York, 1931. Richard R. Smith. 360 pages. Price \$2.50.

It is somewhat surprising to have so elaborate a "history" of Fundamentalism—surprising that the author has obviously for some years been preserving materials for such an undertaking. His work has been done with thoroughness and with scientific method. That it is designed to discredit the whole fundamentalist movement will, one supposes, be clear enough, and undisputed. That the various more or less loosely connected groups and organizations of 'defenders of the traditional faith of our fathers' have provided a lot of material for such an exposition has been obvious to close observers. The liberal leaders have provided as much material, have made as many blunders possibly, but have had far less of organization and less of unity, although fundamentalists have been very varied and lacking in any great measure of uniformity. It would be far more difficult to produce a history of Liberalism.

It was not possible in a single work to give the full background or all the actuating motives of the fundamentalist attitude. It will seem to many that the omissions leave something to be desired for fairness and accuracy. Capitalized Fundamentalism has exhibited many weaknesses and all too much partisanship. On the other side a haughty Liberalism has often been very provocative. Out of it all Jesus Christ has seen his cause suffer at the hands of some friends both in the camps of the Fundamentalists and in the arrogant activities of too "liberal" and too proud and contemptuous, and too inconsiderate opponents of 'obscurantism'.

Many will gleefully agree with Dr. W. E. Garrison's attitude:

"Professor Cole finds fundamentalism to be the projection of a type of religion indigenous to the frontier, and socially

useful under pioneer conditions, into an age whose intellectual and cultural life are molded to a different pattern. Professing to be identical with uncorrupted primitive Christianity, in reality it is a survival of colonial Christianity plus a cataclysmic eschatology, defended by prophetic texts to be sure, but actually functioning as a mechanism of defense against what it deems to be the otherwise triumphant paganism of these evil times. The author's detailed and carefully documented study furnishes a permanent and accurate record of the great Protestant counter-reformation of our own times."

Many will resent the work. It will remain still for progress to give us a better perspective of the errors and sins, the values and meaning of the whole controversy. This work will remain a collection and arrangement of material of the highest importance. A history by one of the Fundamentalists would now be in order, if one can be found to do the work with the care and ability manifest here. Then we shall need at least two histories of Liberalism. After that, further down the century an objective appraisal can be made, and will be made, for Christianity is just now in one of its major historical crises. This controversy is not the chief factor in the crisis but affects all the factors.

W. O. CARVER.

The Religion of Man, Being the Hibbert Lectures for 1930. By Rabindranath Tagore. New York, 1931. The Macmillan Company. 244 pages. Price \$2.50.

This book is fascinating as certainly one of Tagore's best literary products, howbeit, sometimes a bit overwrought in vocabulary and verbosity; fascinating also as revealing the inner principle of his religion. A thoughtful and discerning reader can see the strength and the subtle weaknesses of the Monotheism of India as it struggles for its partial liberation from the essential pantheism of the normal Hindu mind.

Tagore remains, in spite of all his insights and efforts a sectarian Hindu. For him Indian thought is humanity's fountain

head of the truth of reality. God never becomes for him more—and other than Universal man; but that term means for him much more than for the Westerner and only stops short of the Christian Deity.

His own experience of God in inner experience leads him to recognize what he occasionally designates the Holy Spirit but leaves him no sense of need for mediation or redemption. He seems to sense the fact that the vast majority of men are not capable of his type of experience and he seems to have the characteristic Hindu helplessness and consequent unconcern for the religious destitution of the common man. How the world does need a—the—Saviour.

Most keen are some of Tagore's contrasts between external, formal religion and inner, spiritual experience. Equally keen and effective are his expositions of the superficiality of scientific truth compared with personal Truth. Religion is shown afresh as vastly deeper than physical science or theological formulation.

It is not easy to understand how such a lecturer as this could try to use the history of religious prophecy and ignore wholly Moses, even Abraham, and the Hebrew prophets. For the author, Tarathustra is the Supreme Prophet of humanity. He and a certain few lesser prophets of India have all the credit for spiritual advance in man's religious history.

Metaphor, simile, parable and poetry make the work sparkle and scintillate. There are several interesting appendices, most interesting the report of a conversation about Truth and Religion between Tagore and Einstein, in which the two great men used terms with different connotation. They came to no agreement and neither seemed to sense the easily discernible 'undistributed middle' at the heart of their difference.

Let me close with some quotations from Tagore's Preface:

"In this work, I offer the evidence of my own personal life brought into a definite focus. To some of my readers this will supply matter of psychological interest; but for others I hope it will carry with it its own ideal value important for such a subject as religion.

“India has ever nourished faith in the truth of the Spiritual Man, for whose realization she has made in the past innumerable experiments, sacrifices and penances, some verging on the grotesque and the abnormal. But the fact is she has never ceased in her attempt to find it, even though at the tremendous cost of losing material success.”

“My religion is the reconciliation in my own individual being of the Super-personal Man, the Universal human spirit. This is the theme of my Hibbert Lectures.”

W. O. CARVER.

The Oblates' Hundred and One Years. By Grace H. Sherwood. The Macmillan Co., 1931. 287 pages. Price \$2.50.

“The Oblates' Hundred and One Years is not merely one more history of a religious community of the Catholic church. It is the story of a unique religious society, the first community of colored women in the world. More than that it is the history of a first class school for girls, a boarding school, in fact, established in Maryland over a hundred years ago and still in existence, a school which, after the War, furnished the capital of the nation with many of her first colored public school teachers; so well known that girls were sent to it to be educated from all over the United States and even Canada.

As the Oblates were concerned, from the first, with teaching, their history includes, naturally, much that was foundation work for the Colored Catholics of the United States. Their chapel became almost a parish church, their school, for boys and girls, the nucleus of the congregation which was to fill the first colored Catholic church in the United States, St. Francis Xavier's at Baltimore, Maryland. But the history of the Oblates antedates this by a good many years. It goes back to the time when refugees from San Domingo, black and white, were crowding into our sea-port cities, when a French-speaking colored congregation worshiped at Old St. Mary's Seminary chapel, when French-speaking colored Sisters at St. Francis, preserved the mother tongue of their pupils by having all lessons in French

on alternate days, a page of colored history now almost forgotten. A book for all interested in genuine history."

This book, while filled with much that is utterly foolish to enlightened Christians, will arouse interest and command respect as one follows its pages. The sacrifice and service rendered the Negroes by those in charge of the Oblates for over a Century is a bright rift in a dark cloud. That cloud often has been made darker by race hatred and unChristian conduct on the part of many who claimed to be followers of Christ.

The Book is divided into two parts, the first, being a sort of history, taken from the diaries of those responsible for the founding, and, through the years, the growth and outreach of the order up to and including the "centennial celebration."

Part two tells of six missions founded and maintained by the original order in Baltimore. These missions are widely scattered and from the Roman view highly efficient. One will often question the type of work done by the Oblates, but one will laud the spirit in which it is done, as well as condemn oneself and one's denomination for failures. Miss Sherwood has written a captivating and compelling story.

F. M. POWELL.

A Free Pulpit in Action. Edited by Clarence R. Skinner. Published by the Macmillan Company. 328 pages. Price \$2.50.

In Boston there is a new kind of "church." It is the "Community Church of Boston." It has no creed. It has never had a pastor or regular preacher. It invites to its pulpit men and women of all creeds to speak on all sorts of subjects. "The themes dealt with have covered nearly all the interests of human nature from purely individual questions, through psychology, theology, philosophy, sociology and the new science, to problems of international peace and astronomy."

This volume is illustrative of the method and also of the nature of the messages commonly heard there. The first address is by John H. Dietrich in the "Advance of Humanism." The second is by Dr. Merrill, of the Brick Presbyterian Church, New York, in "Why I believe in Theism" (an answer to Mr. Diet-

rich). The next two addresses are on Prohibition, for and against. A medical doctor speaks on the value of heresy. A Jewish rabbi's subject is "Let us have Faith." A Hindu speaks on "Life and Conduct." Every speaker has perfect freedom to say anything he pleases, and when he has finished he is freely questioned. This volume contains also the forum discussions following the addresses. It is a most interesting and instructive commentary on some of the faiths and attitudes of our day.

J. B. WEATHERSPOON.

The Puritan Mind. By Herbert Wallace Schneider. Henry Holt and Co., New York, 1930. 299 pages. Price \$3.00

This is one of the several volumes which is to form a series of "The Studies in Religion and Culture." Evidently the series will interest itself more with culture than with Religion. The author seems much more "at home" in Psychology and Philosophy than in History or Theology, although each of these is dealt with at some length. After discovering the author's utter misunderstanding of Roger Williams, Mrs. Anne Hutchinson etc., one desires to "check up" on many other statements, equally final and superficial.

One will readily discover the author's conception of Christianity, but one will be greatly interested in restudying this portrayal of a vitally fruitful period in our nation's buildings and life. Students of History, Philosophy, Psychology, Theology and Sociology will frequently disagree with the author, but they will be helped and stimulated by constant flashes of freshness and originality. One is amazed, often, at the ease with which the author "settles" some of the "absurdities" that he is describing. These come in "moments of weakness," we trust, as very many of those absurdities have an irritating way of not "staying put" even after our greatest minds have said the "last word" about them, through the centuries. This is especially remarkable, since the author sets out to prove, what all stu-

dents believe, that "the Puritan mind is neither dead nor dying."

The "Prologue" whets the appetite of the reader to go on into the book, and he is well paid for so doing. The first chapter, "The Holy Commonwealth," would be much out of proportion as the best part of the book, but for the last chapter, "Ungodly Puritans," which is a discussion of rare worth and charm. Between these come, and in order: "The wars of the Lord", "The Loss of the Sense of Sin," "The Great Awakening," "The Discovery of England," "The Declaration of Independence" and "The Decline and Fall"; there are excellent paragraphs and scintillating pages in each of these. Whatever one thinks, on will *think*, and often rethink the entire period and its impact, national and universal. There is a helpful bibliography and a good index. The mechanics—binding, printing, etc.—are excellent. The book will require and requite frequent returning to its pages.

F. M. POWELL.

With the Door Open. By J. Anker Larsen. Translated from the German by Erwin and Pleasaunce Von Gaisberg. The Macmillan Company, New York, 1931. 112 pages. Price \$1.50.

Story of the experiences of a pious Mystic who thinks the experience of Eternity accessible to all and far more common than usually supposed.

W. O. CARVER

The Golden Book of Faith. Compiled by Thomas Curtis Clark. Published by Richard R. Smith. 273 pages. Price \$2.00.

This is a book of poetry gathered from many sources and dealing with many phases of religion and the spiritual life. Among the general subjects are the search for God, God in Nature, Providence, the Inner Life, Strength and Courage, Confidence, Hope and Trust, Immortality. Few of the poems cover

as much as a page, and so they are readily quotable. They are not of the trashy sort, but from the best poets of our own and former days. Preachers who "run to verse" will be sure to add this volume to their library. And preachers whose inclinations are in the other direction ought to get it. A threefold index of authors, titles and first lines makes it easily usable.

J. B. WEATHERSPOON.

This Believing World. By Lewis Brown. Macmillan Co., Chicago, New York, 1930. 347 pages. Special Edition. Price \$1.00.

When this graphic and vivid book first appeared and sold for \$3.50, it was reviewed by Prof. W. O. Carver. It is mentioned now, again, since this particular edition, well printed, bound, and illustrated will sell for *one dollar* as long as the edition lasts. One desires that any of our readers may take advantage of the publishers' offer to secure this interesting and popular presentation of Comparative Religion.

F. M. POWELL.